

AMERICA

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Chronicle

Home News.—With the opening of the sixty-eighth Congress early in December, the interest of the country is centering on Washington. In the preliminary days

chief attention of course will revolve around the President's first annual message, and the struggle between

Opening of Congress Representatives Longworth and Graham for the leadership of the majority party in the House. While Mr. Coolidge has expressly declared that no forecast is to be considered authoritative, there are certain national questions which are sure to be mentioned. Thus keen anticipation is present regarding the attitude the President will take regarding the Mellon proposals for tax-reduction and the stand he will take on the question of the bonus for soldiers. Another important point is the bill expected to be proposed by Senator Cummins amending the Esch-Cummins Transportation Act, to provide for regional consolidation as compulsory. Under the terms of this bill the railroads will have five years to bring about consolidation on a voluntary basis. With regard to tariff changes, it is admitted that the Administration's policy will be to go slowly and carefully. A very important question will be that of Government reorganization. If

the present plan as now sanctioned by the President is adopted, there will be an eleventh member of the Cabinet and a new Department, that of Education and Welfare. Thus the campaign of certain interests for a Federal Minister of Education will have been won. It is expected that the practise of Mr. Wilson of reading the message in person will be followed by Mr. Coolidge. It is announced, however, that the message will be short, and limited to a bare expression of the legislation sponsored by the President. Mr. Coolidge is quoted as having said that if he resorts to detailed reasoning, he will be sure to be met with more opposition than if he does not reason.

Czechoslovakia.—The chief topic of interest in the internal situation of the country continues to be the result of the municipal elections, held on October 16, throughout the entire Republic. It showed the

The Situation in Slovakia general growth of the Popular Party.

One of its immediate consequences will be the strengthening of the position of this party in the Cabinet. But even more important are the results of the County Councils elections in Slovakia, held on October 30. They have proved beyond any doubt that the Slovakian Popular Party, whose catchword of "autonomy" gained for it even the votes of Protestants, is now the strongest party in Slovakia. The total of votes recorded for Czech and Slovak parties is as follows:

Slovakian Popular Party.....	399,686
Agrarians	288,861
Communists	171,655
Social Democrats.....	73,299
National Socialists.....	36,643

It is especially noteworthy that at the general Parliamentary elections, in 1920, the Social Democrats, from whom the Communists had not as yet split away, had received more than 500,000 votes. Now the Slovakian Popular Party has won thirty per cent of all the recorded votes.

The Czech Popular Party is well pleased with the victory of its kindred Slovak group, and the other Coalition parties have, after some days of consternation, realized that a change of attitude is necessary. Informal negotiations between representatives of the Czech and Slovakian Popular parties are at present going on. There will be certain difficulties and each side will have to make some concessions, but an understanding may greatly promote the reasonable autonomy of Slovakia and prove

to be an outstanding fact in the further consolidation of the young State. Now, in fact, that the idea of autonomy is so popular in Slovakia even the agrarian Slovak Minister, Mr. Hodza, advocates it in the shape of a "Union of the Counties of Slovakia."

France.—The full text of the projected statutes for Diocesan Associations drawn up by the Holy See and submitted to the French Government, has been made public in a pamphlet written by l'abbé F.

*Diocesan
Associations*

Renaud. The document was anxiously awaited and many unofficial forecasts and analyses of its program were given beforehand to the public. The pamphlet bearing the signature of Cardinal Dubois now leaves no room for doubt as to its nature and content. The principal provisions of the twenty-three statutes are as follows: The headquarters of the Association shall be the Bishop's residence; the Association has for its object to provide for the expenses and maintenance of Catholic worship, under the authority of the Bishop in communion with the Holy See, and in conformity with the constitution of the Catholic Church, and will therefore be regulated by the present statutes in conformity with Canon law; in case of difficulty the president of the Association will inform the Holy See; the Association shall acquire and administer the buildings necessary for worship, churches, presbyteries and seminaries; it will attend to the payment of salaries to priests and employes; any interference in the organization of Divine service, in the spiritual administration of the diocese, particularly in the appointment or transfer of the clergy or in the direction of seminaries on the part of the Association, is formally forbidden.

Other important articles declare that the Bishop is the President of the Council of Administration, of the Assembly and of the entire Association. No one can be admitted as a titular member unless he be presented by the Bishop in agreement with the Council of Administration. The administration of the Association is entrusted to a council composed of the Bishop, and four members designated to the Assembly on the motion of the Bishop. One of these members shall be a vicar general of the diocese, another a canon. These shall assist the Bishop "in the manner provided by Canon law." The resources of the Administration shall be made up of the dues of its members, the revenues from the collection boxes placed in the churches and the collections and drives authorized by the Bishop; they shall include revenues from foundations for religious services, pew-rents, the income from real estate, etc., owned by the Association. One article distinctly says: "The Association cannot introduce any modification in the present statutes which might be contrary to the constitution of the Catholic Church. Other modifications may be offered by the Bishop to the General Assembly in agreement with the Council of Administration.

Last June, M. Poincaré met with the approval of the Chamber of Deputies when he announced that principles of agreement had been reached between the Vatican and the French Government on the question of diocesan associations. No further official announcement on the subject has been made since, and the religious authorities have issued no statement to the Faithful on the subject. That part of the press which is ill-disposed towards every new victory of the Catholic Church in France, claims that the "uncompromising attitude" of the Vatican has put a stop to the outlined agreement, while the Catholic papers await with confidence the approval of the Supreme Pontiff. In an explanatory article written in *La Croix* of Paris and subsequently republished in the *Nouvelles Religieuses*, Bishop Baudrillart, Rector of the Catholic Institute of Paris, emphasizes the guarantees given by the statutes of the Diocesan Associations to the Catholic hierarchy, and, in proof of this, decisive passages in the articles are quoted, which acknowledge the undisputed authority of the Bishop. The Vatican is now waiting for some decisive step from the French Government.

Germany.—The fall of the Stresemann Government has come as a terrible shock, although taken apathetically enough by the Reichstag. The former Chancellor had

*The
Political
Upheaval*

been determined not to hold his position by political tactics, which would probably have enabled him to remain in power, but wished that the country should openly face the situation confronting it. He therefore welcomed the test of the "no confidence" resolution introduced by the Socialists and Nationalists. The result was his complete defeat by a vote of 230 to 155, with 7 not voting. After this ballot Dr. Stresemann immediately tendered his resignation and that of his Cabinet. "This is the first time in the history of the young republic," the former Chancellor declared, "that the Government has demanded a showdown in open battle," and he believed the precedent thus set by him would serve as a wholesome lesson. His successor is Dr. Heinrich F. Albert, formerly the Kaiser's fiscal agent in the United States.

Only less important than this political upheaval is the action taken by the Reichswehr Commander-in-Chief, General von Seeckt, in ordering the dissolution of the

*Banning Reds
and Royalists*

German Communist, Nationalist and National Socialist party organizations. Confiscation of the Communist funds and an interdict upon Communist meetings and newspapers are included in this order. In its activities in Hamburg, Saxony and Thuringia, the official proclamation states, the Communist party had shown that it was aiming to promote disobedience in the army and lawlessness and revolution among the people. The other parties named are regarded as similarly dangerous to the public safety. General von Seeckt has thus indiscriminately hit at the

extremist party organizations of the Right and Left and has naturally evoked strong press comments from the papers affiliated to them. Some of the "bourgeois" papers, whose parties are presumably favored by this step, are not clear as to the advisability of such strong measures. The *Lokal Anzeiger* regards the action as calculated to preserve order throughout the country. Communist headquarters were at once raided and a hunt for Communist leaders instituted, while the ultra-reactionary leaders of the Right speedily fled from Berlin. General von Seeckt is acting under the powers conferred on him by President Ebert and is thus practically assuming the role of military dictator. An era of dictatorships is apparently following the brief era of attempted republicanism in Europe.

Guatemala.—For almost two years the republic of Guatemala has been under the rule of a masonic clique of the most virulent anti-Catholic bias (Cf. AMERICA,

October 14, 1922).

A Persecuting President The latest manifestation of this tyrannical and persecuting spirit may be seen in the decrees

issued towards the end of last October, by President Orellana. While the decree does not mention them explicitly by name, it is aimed at the members of the Catholic priesthood. Its purpose is, by apparently legal, but in reality by unconstitutional and tyrannical methods to starve them to death. The decree may be read in *El Guatemalteco* of October 31, 1923, the official organ of the Government of the republic. It bears the official signature of Señor Orellana and is countersigned by a Cabinet Secretary, R. E. Sandoval.

In its preamble, the document recites the necessity of providing management of funds collected from the public, in order to control them properly in the future, and to provide for the safety of the country's interests. Wherefore, the President, in virtue of the powers granted him in the preceding month of May by the Legislature, decrees as follows: In order to make either a public or private collection of funds, no matter under what form, the parties interested must obtain from the governor of the province the necessary authorization to do so. He shall also testify as to the need of the collection and the purpose for which it is destined: if, after these conditions have been fulfilled, the reasons therefor shall prove sufficiently strong, the governor shall order the formation of a committee of trustworthy persons, among whom one shall be named as treasurer to manage these funds; every individual, association, corporation or institution, managing funds arising from public contributions, donations or subscriptions, shall be obliged to furnish a certified account of the management of such funds to the Bureau of Accounts. All those who take in collections of the nature referred to, and do not comply with the preceding requirements, shall be treated as vagrants, and shall incur the other penalties to which they may be liable, and the moneys

collected by them shall be forwarded by the authorities to charitable institutions.

With these laws in force, the Catholic priesthood will no longer be allowed to collect either for their churches, schools, or charitable works, for their orphans and poor, for any ecclesiastical purpose whatever, without having to submit to the most odious espionage, supervision of their accounts, and a general interference on the part of an unscrupulous Government with their most private affairs. The execution of the decree means the destruction of every Catholic activity in Guatemala, and ultimately the enslavement and starvation of the priesthood itself.

Moreover, the tyranny that stoops to attack the poor and the helpless by paralyzing their natural benefactors in the person of the clergy, infringes on the rights of every foreigner in Guatemala. The *Excelsior* of Guatemala, under date of September 28, 1923, publishes the official decree of President Orellana, by which this petty autocrat and tyrant now misgoverning the country, confers on the executive power the exclusive right of driving from the country any foreigner, whose residence therein it may deem prejudicial to its interests. It claims the right to do so without having recourse to any process of law, so that any foreigner may be suddenly excluded from Guatemala, even the most inoffensive tourist, should Señor Orellana, for any motive whatever, consider his presence undesirable. Americans are asking themselves whether our State Department will tolerate such a state of affairs in which our national honor may be at any moment exposed to insult, and law-abiding citizens of the United States assailed in their most sacred privileges and rights. American Catholics especially must vigorously protest against the cowardly treatment dealt out to the Catholic priesthood by Señor Orellana and his Government.

It is evident that Masonry is doing its utmost to terrorize the Church in Guatemala. But, while the evil done cannot be denied, the people of Guatemala, which in spite of the persecution of its Government, is at heart Catholic, is steadily reacting against its intolerable yoke. The two decrees mentioned show that a persecuting policy is still the program of the Cabinet. Nevertheless, last March, some of the most bitter anti-Catholic members of the party in power had to resign. Catholics, indignant at the treatment of their exiled Archbishop, the Rt. Rev. Capuron-Muñoz, have on three different occasions addressed courageous petitions to the National Legislature for his return.

Ireland.—Press reports for November 23 state that the hunger strike carried on by Republicans in the prisons and internment camps had been discontinued. No

The Hunger Strike reasons are alleged but it is understood that the pastoral letter of Cardinal Logue read in the churches on November 18 has carried weight with both sides and that direct negotiations have been entered into by both parties.

Some of the prisoners had been fasting for forty-two days and the situation was becoming increasingly critical. Protests to the number of one hundred and thirty-two had been received from public bodies demanding more lenient measures on the part of the Free State Government and public demonstrations were staged on a large scale by Republican sympathizers outside the prison walls. The Publicity Department of the Republican Party reports the death through fasting of Dennis Barry of Cork at the Newbridge internment camp. Barry, who had been an active soldier in the Independent Republican army, had been in prison for fourteen months and was fasting for thirty-four days. The action of the Government in refusing to allow relatives to have the body for burial was assailed by members of the Labor Party in the Dail Eireann. In response to the attacks, Richard Mulcahy, Minister of Defense, declared that the Government had resolved not to deliver the bodies of any prisoners who died on hunger strike, as long as there was any danger to public safety through the demonstrations that might ensue. He alleged that the safety of the state was sufficient justification for the resolution. At the time of its reported conclusion, more than 300 prisoners, including most of the Republican leaders, were still fasting and many were thought to be in a serious condition.

Reparations Questions.—Despite the forebodings that Great Britain and France were about to break openly on the question of the notes to be sent to Germany concerning

*Notes to
Germany*

military control and the return of the ex-Crown Prince, the Conference of Ambassadors was enabled, through compromise on both sides, to draft notes acceptable to both Governments. Premier Poincaré had insisted that the note on military control should be in the nature of an ultimatum to Germany and should specify the penalties to be imposed should Germany place any obstacles in the way of General Nollet when carrying out his military inspection. Great Britain advocated a milder tone and threatened temporary withdrawal from every interallied commission set up by the Versailles Treaty should France persist in her desire for severe measures. The note as sent, though not entirely satisfactory to France, declares that Germany, while admitting in theory its obligations under the Versailles Treaty, in practise persists in invoking reasons for continuing to escape from the exercise of military control. It states that the inter-Allied military control mission will resume its functions in Germany and, in case of obstructions from the German Government or German nationals, the Allied Governments will take proper measures to assure the execution of the treaty. The second note, on the return of the ex-Crown Prince to Germany, is equally mild. No direct action is promised by the Allied Governments. The communication recalls to mind the fact that the ex-Crown Prince has completely abdicated all rights to the German throne and that the Allied Governments will hold the German Government

"responsible for the consequences which may result from the fact that it allows the former Crown Prince to remain in Germany." Meanwhile, on November 24, it was announced that an agreement had finally been reached between France and the Ruhr mine owners, on terms distinctly favorable to France. The agreement gives the French full power of control over the Ruhr output, and ensures reparation deliveries in kind. On the same day M. Poincaré received in the Chamber an overwhelming vote of confidence.

Rome.—In accordance with established precedent and the absolute rule laid down by the Vatican, the Spanish sovereigns, King Alfonso and Queen Victoria, paid their

*Spanish
Sovereigns*

Visit the Pope

official visit to the sovereign Pontiff, Pope Pius XI, on November 19, the first day of their arrival in the Italian capital. Their Catholic Majesties, accompanied by the head of the Military Directorate, General Primo Rivera, drove from the Spanish embassy, which technically is considered Spanish territory, to the Vatican and were given an official and public reception, which in splendor has probably not been surpassed since the Popes were imprisoned in their palace in Rome. The reception took place in the Consistorial hall. Correspondents describe the scene that took place as one of mystic beauty with a medieval touch that recalled the glories of a by-gone age. Of their own accord, King Alfonso and Queen Victoria, when ushered into the Pope's presence, insisted on following the custom of former days, and kneeling, kissed the cross embroidered on the slipper of the Pontiff. That act of the Castilian sovereign and his consort made a deep impression on the spectators. In the course of the week, the Spanish Military Director, General Primo Rivera, and the Italian Dictator, Premier Mussolini, had at least one conference, but with what result, it is not officially or definitely known, except that a closer union of Italy and Spain is expected.

South America, so far as most Americans know it, is an undiscovered country. This ignorance of our neighbors below the equator, has often been converted into falsehood by interested propagandists. Next week Louis Ramirez will present some surprising facts about the position of the Catholic Church in South America.

The Holy Father lately called on all Catholics to take up seriously the study of the principles of the Law of Nations. A. Hilliard Atteridge will tell next week how the Catholics of England heeded the Pope's invitation.

Other features of next week's issue will be "Evolution and Common Sense," by J. A. Richey, and "The Need for More Nonsense," by John B. Kennedy.

Our Wealthy Monks and Nuns

JOHN WILBYE

AND it was one of these rich convents, too," said the lady. Her income is ten thousand a year.

She deserves it; it is no unearned increment; she works for it in the sweat of her brow. A good soul I am sure, but touched with prejudice; a talker, too. I had been musing before the fire while she babbled on, but her reference to the rich convent roused me quite as much as if she had casually remarked that she had a tame pterodactyl at home. For one is about as rare as the other, and touching the convent which she had verbally endowed with riches, I happen to know, since the Sisters occasionally do me the honor of consulting me about their affairs, that St. Barbara's does its work under the shadow of an alarmingly large debt.

"A rich convent." I rather like the phrase. In a sense, it is true, for I never knew a convent or a monastery or a house of regular clerics that was not opulent in charity. My experience is limited, for the most part, to those religious groups whose members are engaged in educational work, but I judge that all are ruled by the same spirit of open-handedness. Personally they live like paupers, genteel paupers, it may be, but paupers for all that, since they depend upon charity for the bare necessities of life. I often wonder how many, even among our "practical" Catholics, realize what, in this respect, the sacrifice of the religious life means. Familiar only with the terraced grounds, the handsome buildings, the tastefully-arranged reception halls of our colleges and convents, they take for granted that the living-apartments of the religious are furnished in the same spirit. Thence the persuasion, often thoughtlessly repeated by Catholics who should know better, "It's one of those rich convents." Of the cell, bare, cold, almost repellent, devoid of the comforts which today even our poor cottagers demand, utterly lacking all that can make a room look like "home"—of that they know nothing. And they have never trudged through the sleet and snow of a bleak Winter's day, after six or seven hours in the class room or school building, to climb the stairs with one of those devoted women (very like your own daughter, my dear sir, feminine to the finger-tips, but consecrated) whom we Catholics claim as our own by applying to them the name of "Sister."

Yes, she is a Sister, belonging to "one of those rich convents." But so calmly does she bear her livery of selfless servitude that we forget she was not born a Sister. Once she was a young girl, the darling of the family, it may be. But she has relinquished everything, even the right to call her own the poor and shapeless garb that shields her from

the cold, to give all without reserve to her Saviour in the service of His little brothers and sisters in the Catholic school. I wonder how many of her facile critics would have the courage to change places with her! It is easy to exhort, isn't it, as the damask brushes the crumbs of luxury from your lips, or as you are handed into your car after an evening at the opera.

Not so touching, but none the less real is the devotion of the teaching Brothers and of the priests of the teaching communities. I remember one, now with God these ten years or more, who held forth in the old "Rhetoric" year of a little Jesuit college. He had a habit of sitting on the edge of a desk during the Latin hour, and I can see him now, an earnest figure, in a patched cassock growing somewhat green with age. Had it been of the cut and color which he loved, St. Francis himself would not have disdained this proper livery of his Lady Poverty. I can also recall to this day, how his old congress gaiters were cracked across the top, and that from the side of one the elastic had almost disappeared. He was not untidy, but he certainly was poor, except in intelligence. A scholar of the old school, one who had "fed on the marrow of giants," he was not only a deeply learned man, but that rare creation, a born teacher. I never knew a man who could get a crowd of boys so warmly interested in Horace, or lecture with greater eloquence or deeper philosophic insight on the first six odes of the Third Book. As far as we knew, he was like Melchisedek, without father and mother, but it was only in later years that I discovered the accuracy of our juvenile conclusion. When he entered the Novitiate, his father, who was not a Catholic, had disowned him. An old college mate told me that when he went back to the Novitiate to die, the authorities had to buy him a new suit of clothes, so that he would be fit to be seen in public. I hope they included another pair of shoes. But he needed neither very long. I hope he remembers me occasionally, for he had a saying, and I always felt that his eye wandered vaguely in my direction when he uttered it, "You can't polish brick." But he never gave up trying. Every good teacher hopes to the end that what seems brick may turn out marble.

Somehow, when I look at the life of our Catholic teachers, I feel that the protestation of devotion to the cause of education made by non-Catholic officials, rings rather hollow. The protestation fights for recognition in many reports and reviews on the same page with a campaign for larger salaries. I do not begrudge any good teacher an ample recompense. His services are beyond price. His devotion to educational interests may be genuine. But it

is not unmixed. It is not based solely on love of God, at once the most unselfish, and the most powerful motive that can set the soul of man aflame. It is not so vital, genuine, compelling, that for it he is willing to give up his home, all hope of any of those domestic ties which make life sweet, his own will, even the right to call the clothes on his back his own, to be housed rudely and to live on plain fare, that yet another boy or girl may enjoy a larger chance of an education. Willingness to give that others may have is the only sure test of devotion, and without sacrifice professions of loyalty are at best lip-service or mere selfishness. But that great sacrifice is made, every day, in our own country, by young men and women, the latchets of whose shoes we are unworthy to loose; by our "wealthy monks and nuns" who in exchange for the privilege of teaching our boys and girls give their lives.

Wealthy, then, our monks and nuns are, and because they endow our institutions with all their riches is the sole reason why we Catholics are able to maintain, in the face of this pagan world, schools that boldly claim for God the chief allegiance of the child. Here is a little paragraph written by the Rev. R. L. Hayes, of Pittsburgh, for the annual Report of the parish schools of that diocese. It explains much in a few lines.

Catholics often wonder why the cost of parish school education is so meager compared with the mounting cost of public school education. The 42,000 religious teachers in the parish schools of the country, explain the greater part of the discrepancy. It is not that parish school education is so much cheaper, but, rather, that the Church has a body of religious men and women whose annual contribution to the cause of American education is unparalleled in the annals of philanthropy. The Sisters and Brothers who staff our parish schools save the nation annually some \$35,000,000. This represents an endowment of \$700,000,000.

All of which is contributed by our religious teachers, consecrated members of a church which, we are asked to believe, is "traditionally opposed to public education." But Father Hayes will suffer me, I am sure, to amend one phrase, or rather, to suggest the possibility of misunderstanding the phrase "annals of philanthropy." Philanthropy it is, but not the modern variety which tries to substitute for love of God vague sentiments of benignity for humanity in general. Only unselfish love for God and man could prompt our religious teachers to give up all that nature prizes, for the boon of devoting themselves by solemn consecration to the service of the child, the Church and God.

Facts About Southern Catholicism

R. STRONG MACGREGOR

RECENTLY AMERICA published an article on "The Conversion of the South." In it Mr. Keeler's plea was for a keen realization of facts. He clearly stated some of the facts. Others he merely referred to or omitted altogether. These also must be known and thoroughly understood. We have to face them in any Catholic

evidence movement in the South. We cannot dodge them. I propose to give them as I have learnt them by life-time experience.

FACT I—*The South is strictly a missionary field and must be regarded as such.* True, it has not as small a percentage of Catholics as some foreign missions have. It is not under the jurisdiction of Propaganda. But the comparatively small number of Catholics and especially the prevailing conditions make it a strictly missionary field. The following figures will help to illustrate this:

States	Area	Total Population	Catholics	Per Cent	Catholics Per Sq. Mile
Alabama	51,998	2,348,166	47,200	2	0.91
Arkansas	53,335	1,752,201	25,737	1	0.48
Florida	58,666	968,445	51,014	5	0.86
Georgia	59,265	2,895,824	19,447	1	0.32
Louisiana	48,506	1,798,378	577,776	32	11.91
Mississippi	46,865	1,790,615	31,512	2	0.67
N. Carolina	52,426	2,559,122	8,254	0.33	0.15
S. Carolina	30,989	1,683,669	10,000	0.5	0.32
Tennessee	42,022	2,337,872	25,450	1	0.61
Texas	265,896	4,663,190	474,871	10	1.77
Total	709,968	22,797,482	1,271,261	5.5	1.78

Even these figures do not tell the whole story. Southern Catholics are more or less grouped in certain cities. They are very numerous in New Orleans. In Mobile, Houston and a few other cities they are found in goodly numbers. But there are hundreds of square miles in which a Catholic is a curiosity; the presence of a priest would cause as big a stir as a circus parade. Again, there are hundreds of towns in which those of our Faith have no priest to minister to them, not even a small chapel for religious devotions. Perhaps once every three months or so a priest from a church many miles away will make his way to one of these towns and say Mass in a private home. It may be on a week-day when some cannot attend because of early work. This same priest will travel for an entire night, if necessary, to bring the last consolations of our religion to a soul about to meet its God. Outside of these instances the Catholicism of these people must survive as best it may. An admirable loyalty born of the grace of God is found at times. In other cases there is a sadder story. Our priests cannot do more. Not infrequently one or two of them will have from fifteen to twenty-five towns under their sole care. These towns will be scattered through three to ten counties. Occasionally the number of towns is larger, the counties more numerous. Then, there is the poverty of very many of these Catholics. The absence of chapels shows this. They would have chapels if they could afford them. But they cannot even contribute properly to the support of the priest who occasionally is able to visit them. Surely this is a missionary field. We must face this fact and plan along strictly missionary lines.

FACT II—*To a great extent the Southern non-Catholics are bitterly anti-Catholic.* I do not agree with Mr. Keeler

that this is due now, "in large measure," to the misguided zeal of some of our missionaries. But I do say it is a fact our priests and laymen must never forget. The non-Catholics usually are not to blame for this opposition. They are against the Church principally because they have a wrong idea of what the Church teaches, what its practical standards are, what its ambitions in America. From childhood the larger number have been taught that our priesthood is cunning and immoral. The political and social attitude of our laymen has been falsified. They are certain we are trying to win political supremacy to make the Pope President of the United States. So, Catholicism is America's greatest curse. They believe this in all good faith. The Southern Catholics, where numerous, have largely removed this prejudice. But in the majority of counties this has been impossible. We are too few and too scattered. Remember, in two States there are only two of us for every hundred non-Catholics. In three States we form only one per cent of the population. In two other States our percentage is much less. How can so few remove a bitter opposition deep-rooted in the honest convictions of millions? This very opposition itself prevents the necessary personal contact. Each Southern apostle, whether priest or layman, must find some small opening in that wall of opposition, or make it if he cannot find it; squeeze his way through and make friends with his neighbors who have not been neighborly. Only then will he be able "to talk things over." This can be done on a large scale if we get proper numbers and plan our approach cautiously. By caution I do not mean timidity or obsequiousness or lack of enthusiasm. But I do mean complete absence of bitterness and insult too often euphemistically called "zeal" and "straight talk."

The average non-Catholic in the South indignantly resents a direct reproach from Catholics for what he considers correct attitudes of mind. Why antagonize him when we wish to win him? Undoubtedly he is wrong in some of his attitudes. Certain aspects of the Negro question are a good example. But undoubtedly also he conscientiously believes he is right. You will not convince him of his errors by denunciation or browbeating or heckling. You will merely lose what opportunity there may have been to bring him to a better frame of mind towards Catholics. We must approach these Southerners from their Southern viewpoint. I do not mean to sacrifice Catholic theology to traditions we cannot approve. There is such a thing as studiously avoiding a subject until a more propitious time. This, I think, is also Catholic theology. St. Paul never sacrificed theology to local prejudice. But he knew that prudence was as necessary as zeal. So he made himself "all things to all men." Was this cowardice? It was common sense. For prudence is not weakness. It is self-mastery curbing an impetuosity that would lead a man to do what calmer judgment would forbid. We must have level-headed spiritual salesmen to work this territory. A level-headed salesman does not

antagonize a prospective customer; he treats him prudently; he studies his approach.

FACT III—*The majority of the leading class in the Southern States are non-Catholic white people.* This is true politically, financially, socially. In some places we find exceptions. But I speak only of the majority taking the South as a whole. This fact is very far-reaching in its effects on any Catholic movement in the South. Class distinction and class leadership are usually sacred down here, whether they should be or not. When a project is bitterly opposed by the majority of the leading class it is doomed to a miserably slow growth, often to death. We have seen our non-Catholics are, to a great extent, bitterly anti-Catholic. These non-Catholics form the majority of the leading class. What chance is there for a widespread Catholic movement amid such conditions? We must make the leading class much less hostile to our purpose before we can expect large achievements. During the last thirteen years the Catholic increase in the entire South is only five-tenths of one per cent. We shall keep just about that same ratio of increase until we have more of the leading class with us. Theoretically it should not be so. Practically it is a fact we must face. Even among the Negroes a Catholic movement will never be what it should until we have won a much larger percentage of the leading class to a better disposition towards Catholics. The Negro, perhaps, more than anyone else in the South is influenced by this class. Explain it as you may, it is a fact. Again, work among the Negroes requires much money if very large results are to be had. The Southern Negro is not financially able to contribute what is thus required. If a large percentage of the leading class were cautiously, expediently brought to a Catholic view of the Negro problem, more funds would be available. There would be also more moral and physical cooperation on the part of the whites. This seems to be indicated thus:

State	Cath. Per Cent	White Population	Negro Population	Catholic Schools	Negro Pupils
Louisiana	32	1,096,611	700,257	38	7,262
N. Carolina	0.33	1,783,779	763,407	5	449
Mississippi	2	853,962	935,184	14	1,557
Georgia	1	1,689,114	1,206,365	6	1,273

Thus in Louisiana, highest of all Southern States in Catholic percentage, there are many more Catholic Negro schools and Catholic Negro pupils than in any other State of the South. But in Louisiana a great portion of the leading class is Catholic. In North Carolina, lowest of all Southern States in Catholic percentage, especially among the leading class, the number of Catholic Negro schools and pupils is miserably small. Yet North Carolina has a greater Negro population than Louisiana. Georgia is the highest in the South in Negro population but very low in Catholic percentage. See the results in Catholic Negro schools and pupils. Negroes outnumber the whites in Mississippi by 81,000, yet there are not 2,000 Negroes in Catholic schools. I merely offer these figures as an indication, not a proof, that what I have said is true.

FACT IV—The present number of priests in the Southern States is utterly inadequate for any large Catholic evidence movement. These figures will convince us of this:

States	Priests Per 1,000 Catholics	Priests Per 100,000 Population	Churches and Missions With Resident Priest	Churches and Missions Without Priest
Alabama	2.88	5.7	60	231
Arkansas	3.34	4.9	45	184
Florida	1.11	5.98	32	195
Georgia	3.23	2.2	23	83
Louisiana	0.74	24.5	204	188
Mississippi	1.9	3.35	42	63
N. Carolina	5.8	1.87	23	100
S. Carolina	3.2	1.9	21	112
Tennessee	2.08	2.18	30	157
Texas	1.07	10.95	291	730
Total	1.16	6.4	771	2,043

What can six priests hope to accomplish among 100,000 people scattered on the average of thirty-two to a square mile? In reality conditions are worse. Many of the priests in the South are engaged almost exclusively in educating Catholic students. They can seldom get in contact with Protestants. Again, in the last thirteen years the number of priests per 100,000 people has increased only from 4.9 to 6.4. Yet many of these priests have come to us from the North. Mr. Keeler weaves a too-Southern dream if he fancies the time is near when the South will be able to get along well without the help of Northern priests. Statistics prove the contrary. We need Northern priests. We need plenty of them. We are going to need them for many years to come. There are 2,043 "Missions" without resident priests. There are ten times that number of towns, and more, that are not even "Missions." We spoke of such under Fact 1. Yet the Catholic Church in the South for over a hundred and fifty years has been aided by "native" priests, Northern priests, foreign priests. Do present conditions justify any hope that the "native" priesthood will be able to handle the situation successfully by themselves? Thousands of Catholics are begging, praying for priests to minister to them. Who will go to them and stay? The priests we have at present cannot do enough. They have more to do now than they can accomplish. Non-Catholics in thousands would be willing to learn the truth about Catholicism if we had men, priests and laymen, to inform them properly. Where are the men? If we are to succeed we must be helped by our Northern fellow-Catholics, priests and laymen, even more than we are being helped now. May God inspire hundreds of them with a missionary zeal to labor with us as fellow-Southerners for a greater Catholic evidence movement in the South!

Nothing, however, can be done, unless we keep in mind the four facts to which this paper has been devoted. That the South is essentially a missionary field the above statistics have amply proved. The obvious conclusion is that we must turn loose in this field all the fervent zeal, coupled with all the typical missionary methods, of the great missionaries from St. Paul to Xavier and the present day apostles working in the Lord's vineyard the whole world over.

Education and Auto-Suggestion

REV. E. BOYD BARRETT, S.J., M.A., PH.D.

Last of a series of articles on the New Psychology.

In the course of treating patients suffering from psycho-neuroses, when one is searching among past experiences for the origin of the trouble, one frequently finds that the seeds of the mental disease were sown in the school-room. Indeed, it would not be too much to say that at least half of the nervous breakdowns that occur are due to experiences of school-life.

There is, however, another point of contact between psycho-therapy and modern educational systems that constitutes in itself a serious criticism of the latter. As we explained, in a foregoing paper, a certain psychical re-education is an essential part of the cure of nerve cases. This re-education is naturally greatly facilitated if the patient has literary tastes, and a love of learning. But it is unfortunately true that a neurologist can rarely count on the presence of "love of learning." He finds on the contrary a veritable phobia for serious study of any kind. And he often finds himself commenting severely on the failure of educational systems to implant that love of learning which, as Sir John Lubbock wrote, is "better than learning itself." Now, why is it that so many nervous break-downs originate in the schoolroom?

In general, it may be said that psycho-neuroses are caused by the coincidence of two factors, nervous exhaustion and shock. The nervous exhaustion may be due to physical or psychical causes. The shock may be an isolated experience, or the accumulation of many painful experiences. Let us dwell for a moment on these factors, in so far as they apply to school-life and the school-room.

Boys and girls in a class have, day by day, long hours of study, under a tedious and galling restraint. They have wearisome and distasteful tasks to perform. They are caged in, together, in an unnatural way. Their life in the class-room is, to say the least of it, anti-biological. Fresh air, freedom of movement, healthy distraction, indulgence of the "play-instinct" and the "egourge," are all curtailed. They have not half the experiences of "the young animal" which is their due, in virtue of their nature which is animal as well as rational. Their biological needs are not sufficiently taken into account. Painful and tedious experiences are theirs, instead of the pleasurable experiences they crave for. They grow tired, sick of heart, uninterested. Their nervous energy runs out. It may well be, too, that many of them are not properly fed. Many of them likewise suffer from time to time, from minor ailments. The year goes on, the strain of work grows, the excitement of examinations uses up their energy, the fatigue curve mounts, and finally many are on the brink of nervous exhaustion.

Meanwhile they experience shocks of various kinds. There are home troubles. There are school failures and disappointments and punishments. There is the "chaff"

and often cruel bantering of their fellow-pupils. There is sarcasm, anger and criticism from some of their teachers. Then, too, they may be passing through the period of puberty, with its moral and nervous strain. In fine the "shock" factor is almost sufficient to cause a psycho-neurosis, given their debilitated nervous condition. If any extra shock is added, whether it be a physical accident, or a fright, or an unjust punishment, or a painful emotional experience of a moral kind, the line may be passed and the psycho-neurosis may take root, at first in a hidden way. And this will happen all the more certainly if the pupil is predisposed by heredity or still earlier experiences, to nerve trouble. We see then that, under the existing, unbiological methods of education, it is only to be expected that nervous break-downs should occur. But let us press the matter further.

There is perhaps one factor which would serve as a protection in such circumstances, if only it were present, and that factor is a pleasurable, instinctive love of learning. If lessons were really interesting, agreeable, even delightful, then the school-room would cease to be a breeding-ground of nerve disease. But are lessons often of this kind? "Studia hilaritate proveniunt" Pliny wrote, "Studies go ahead where there is gayety," but this is forgotten. "Her ways are ways of pleasantness," we read in the Book of Proverbs about Wisdom, and elsewhere we read: "A merry heart doth good like medicine; but a broken spirit drieth the bones," but this too is forgotten. "Nature herself indicates the true system," wrote Sir John Lubbock, "if only we would but listen to her . . . children will profit little by lessons which do not interest them." But we go on insisting on teaching tedious things in tedious ways, and in forcing our pupils during school hours into abnormal mental attitudes.

And, what is worse, not content with straining and tiring the conscious mental activities of the pupils in this unnatural way, we suggest to them by all the arts in our power, that learning is unpalatable. We make them, by their own auto-suggestion, form in their subconscious minds deep, instinctive dislikes for study. Instead of winning their subconscious minds over to a love of learning, we do the reverse. The "school hours" are contrasted with the "recreation hours" on notice boards. Work is put in opposition to pleasure and enjoyment. At once the subconscious of the pupil is suggested into regarding work (learning) as painful, and non-work as pleasant. A pupil forgets his lesson, or makes a miscalculation. He is blamed and perhaps punished. He sees no moral fault in it. It was merely a natural defect of attention or of mental functioning. But now he is auto-suggested into discouragement, for he sees it was his nature that was blamed.

Teachers are, of course, told that they must *interest* their pupils. But it is not easy to do so. In order to interest a person, you must make a successful appeal to the very depths of his mind, to the ramifications of his instincts, and to the gross mass of his experiences, likes and prefer-

ences! You must, in fact, make a successful appeal to his subconscious! And that is suggestion! A logical demonstration that a thing is "interesting" will not make it interesting. "Interest" is an equation between the personality of the teacher and the subconscious minds of the pupils. The teacher, if he has it in him, if he has that telepathic power that can send mental summonses to the mind-depths of others, will be able in a few words, or even by a look or gesture to evoke interest. If he has not that power he will not be able to do it—he will not be able to make successful appeals to the subconscious minds of others, but nevertheless he can, by art, especially by the art of suggestion, do much. He can help to get pupils to auto-suggest themselves into interest and attention. The chief use then of auto-suggestion in the school room should be to awaken a love of learning, and a pleasurable interest in it. Encouragement and sympathy will foster this love. And if a due attention be paid to the fatigue curve of the class many ills can be avoided. But to goad a tired class into work, is worse than cruelty—and it is the very reverse of education.

One of the tests of a good educational system is the rendering of the pupils' minds fertile in bright ideas. The boy who, as a result of his education, can produce new and fresh thoughts, and even brilliant plans and inventions, bears testimony of the highest kind to the education he has received. Now, when we examine into the origin of bright ideas, we find that they spring up of themselves from the unconscious depth of the mind. The cleverest witticisms, the most touching pieces of eloquence, the most ingenious inventions, are always sudden emanations from the subconscious. They are due therefore to free and easy mental activities that go on within the mind, away from all awareness of them, though, of course, they are indirectly evoked by conscious reflection and study. Now, if it be, that the best thoughts of the mind are not due to constrained thinking, but to unconscious thinking, it is obvious that every possible encouragement should be given to the latter. And how can this be done? Is there any method by which the unconscious thinking activities of the mind can be fostered? There seems to be one way, and perhaps one way alone, and that is through auto-suggestion! When a pupil gains confidence, and tells himself in his own mind, that he likes thinking and that he can think well, he is auto-suggesting himself into unconscious thinking. It should be the part of the teacher then, to give every kind of encouragement to pupils, so that they may gain this kind of confidence in their mental powers? A skilful teacher will use suggestion in this matter to great effect—and do untold good to the pupils. But, on the other hand, if education is along the old unbiological lines of restraint, repression, and coercion, then, to put it colloquially, the subconsciouses of the pupils "don't get half a chance," and they will produce little else save phobias and obsessions.

"Suggestion is not everything," wrote Bernheim, "but

in everything there is an element of suggestion." Certainly in everything a teacher says and does, in presence of those hyper-suggestible beings, called boys and girls, there is suggestion telling for their welfare or the reverse. While suggested courage does good, suggested discouragement does no end of harm. If a child is caught telling a lie or stealing and is upbraided in a tactless way, it will be left under the impression that it is by nature deceitful and dishonest. This idea will perhaps be deepened by subsequent lapses, and the child's character ruined. "The idea," to use psycho-therapeutic language, "becomes a disease"—in this case a kind of moral disease. If, on the other hand, the child, when caught in a theft, is shown how inconsistent this conduct is with its former honesty, and if it is persuaded that its former good conduct was lovable and meritorious—true to the child's real self—then the child will find courage to live up to its former ideal. Often it happens that an impatient teacher will tell a child: "You will never be able to sing a note," or "You will never be able to do sums," or a parent will say, "You are a sulky, bad child and nobody will love you." Such foolish reprimands may do great harm. The child will suggest itself into the state of not being able to sing, or to do sums, and in the last case may become a confirmed misanthrope.

A point of view that is often lost sight of by educators is that the faculties of mind, memory, imagination and reasoning power which they are engaged in training, are purely natural faculties; natural in the same sense as the powers or faculties of jumping, swimming, or singing, and this being so, the former faculties should, *mutatis mutandis*, be trained in the same spirit as the latter. Now the faculties of jumping, swimming, singing and so forth are exercised and trained in a pleasurable way, under agreeable and enjoyable conditions. Delight and training go hand in hand in games and even in well-planned choral exercises. But in the case of the mental faculties the training has more often the accompaniment of pain. "We should never," writes A. C. Benson, "expect a boy to become a good player at any game unless he enjoyed it, and how we dare exclude enjoyment so rigorously from our system of education is one of those mysteries that it is difficult to fathom." And he goes on to point out that the consequence is a deplorable lack of love of learning. "The result is that we send out from our public schools, year after year, many boys who hate knowledge, and think books dreary." ("The Schoolmaster," p. 64).

To sum up the foregoing pages. It seems that in our school-rooms are sown the seeds of nervous break-downs. And further, our present educational systems fail to awaken a love of learning. The cause seems to be that the systems are unbiological, and that they do not sufficiently take into account the natural instincts, and the partly animal nature of the pupils. A further want is the more skilful application of suggestion, and the more enlightened fostering of those natural processes of mind

which go on beneath the threshold of consciousness. As regards moral training we have said nothing. In our Catholic schools due attention is usually, but not always, paid to this all important matter, and unfortunately many psycho-neuroses are also to be traced to insufficient or misleading instruction and training in moral matters.

Antwerp, City of the Madonna

J. VAN DER HEYDEN

A STRANGER sauntering through the streets of Antwerp cannot fail to be struck by the Madonnas he meets at every turn, and to be impressed by the flickering lamps balancing in front of the niches from charmingly-wrought iron brackets. They proclaim the piety of a people who for over a thousand years has never ceased to turn towards the Virgin Mother with the suppliant cry: *Dominare nostri, tu et filius tuus*, "Rule over us, Thou and Thy Son."

Antwerp arose a first time from its ashes, in the ninth century, around a small image of the Blessed Mother that had escaped the Northmen's destructive fury. The image is no more: it was probably consumed by the fire which in 1533 wrought havoc to the church erected to receive it; but the name by which it was known, "Our Lady of the Stump," has been handed down to us throughout the vicissitudes of time.

Why Our Lady upon the Stump? Because, after the invasion of the Northern hordes, the image was found unscathed upon the stump of a tree in a vegetable garden.

If the statue which promoted the citizens' devotion to Mary disappeared, the devotion itself has persisted, centering mainly about another image venerated since the fourteenth century under the title of Our Lady of Antwerp. Since that epoch, it has been carried about the city in solemn procession, yearly, during the month of August. The splendor of that triumphant homage to Mary is famed even beyond the confines of the land, increasing with the progressing years, because of the recollections connected with it and the cherished statue. Its history is the town's history: the jewels with which it is enriched designate the epochs of the citizens' greatest prosperity, the scars it bears, recall upheavals and revolutions, troth and triumphs.

Calvinistic hatred was let loose against it in 1566. Insane image-stormers levelled their fowling pieces at it, flung it from the altar and with axes chopped it to pieces. But pious devotees of Mary prayed and watched. Reverently did they gather the débris and reconstituted the mutilated figure whose sight lifts the heart up to the Saviour's sweet Mother in Heaven.

During the French Revolution another iconoclastic wave swept over the land and Our Lady of Antwerp's altar was robbed of many treasures by the sans-culottes, but the image itself found security in the cellar of a devout parishioner.

The bombardment in 1914 brought a shell to the Church. That shell crossed the edifice and fell, without doing the least harm, upon the altar, at the feet of our statue.

The Gueux of the sixteenth century, who poured in from the North, and the church haters of the eighteenth, who rushed on from the South, vandal-like, annihilated many an artistic gem, many a sweet Madonna that would add luster to the city and make more manifest the ancestors' religious fervor; but, upon the other hand, the brutal folly of destruction was the occasion of such touching ceremonies of reparation that the regret of loss is tempered by the remembrance of gain.

The removal of all calvaries and statues of saints ordered by the French decree of the year 1795 was carried out in Antwerp, September 27, 1797. The year became a sad retrospect in the city's annals. People reckoned: "so many years after or before the images were pulled down." The period that elapsed between that unhallowed twelvemonth and the year 1814, when the concealed pious heirlooms were restored to their niches, whence the lamps had not been withdrawn and had never ceased to burn, became the counterpart of 1797, the beginning of a new era. Upon the people's lips it was "the year the images were restored to their places."

The day, Monday, May 2, 1814, when the work of replacing began, was one of general rejoicing. At night the city was illuminated and fireworks proclaimed the citizens' undying love for their Patroness and Queen.

One of the peculiarities of the merry-making was the array in the open of tables laden with rice-porridge, a Flemish national dish, of which all the children of the neighborhood were invited to partake to their heart's content.

The festivities had so impressed the imagination that fifty and seventy-five years later, in 1884 and 1889 respectively, the fiftieth and the seventy-fifth anniversary of the restoration of Antwerp's pious landmarks was recorded in verse and song and marked by street demonstrations, whilst the procession of those years wended its way about square and thoroughfare with superadded splendor. Upon it did the images, tidied up for the occasion, look down complacently. Indeed, to show them off to their best advantage, neither gold, nor silver, nor time had been spared upon the lamps, brackets and consoles of the niches where Madonnas and saints were throned in undisputed sway. At night they were the focuses of oceans of light, that poured in upon the city from patrician palace and poor man's hovel.

Ten years later in 1889, a more remarkable anniversary swung round, that of the five hundredth anniversary of the very same annual Marial procession. Eager to show new proofs of faithfulness to their Queen, the Antwerpians asked for a public and solemn coronation of the Madonna dearest of all, bearing the city's name, and preserved in the Cathedral, of Our Lady of Antwerp. Rich and poor vied in bringing offerings for a diadem of which

the workmanship had been entrusted to M. Junus, an artist to the manner born, whose inspiration was the religious and artistic past of his native city. He achieved a chef-d'oeuvre of dazzling beauty into which he worked the gold of three hundred finger-rings, of hundreds of earrings, brooches, bracelets and chains, with the diamonds, rubies, brilliants, topazes, emeralds and pearls of long-treasured family heirlooms, gladly parted with for love of the Mother of Mothers.

In 1914, preparations were being made to commemorate the centenary of the return of the cherished images to their street-niches, wall-canopies and piazza-shafts. The world war stopped all these plans short, and the sums collected were laid aside for the solemnization of the eighth centenary of the consecration of the city to Mary by Bishop Burchardus of Cambrai in the year 1124. The projected festivities will be an apotheosis surpassing everything that has been in the past to honor the Blessed Mother in her loyal city of Antwerp.

Of old every house, every vantage point in the city, had its own name. That name was not written upon the house, but it was suggested by some sign, in carving or glazed tile. Did the house also have a statue affixed to it, the latter was specified by the appellation of the house. The corner-house of one of the squares was called "De Tromp" (The Trunk), hence is the Madonna of that house known as Our Lady of the Trunk, or better, in the endearing popular parlance of the Antwerpians, as *Ons lief Vrouwken van den Tramp* (Our dear little Lady of the Trunk). It ranks as one of the statuary gems of the city, and its niche, canopy and pedestal, profusely adorned with wrought-iron festoon work, are particularly graceful.

All these statues, with the lamps that flicker beneath them, are not cared for by the owner or dweller of the house adorned with the statue, but committed to the watchful solicitude of some pious confraternity. In times past, these confraternities, often trade-gilds, had each its festive day, upon which the statue it claimed as its own was seen at its best, gaily trimmed and decorated. Devotions were held in the open before it in the morning, and later on in the day, friendly *agapae* united all the members in their banquet hall. Set rules were laid down for the spread, some that at this distance appear quaint and naïve. One confraternity's rule prescribed that all through the repast a candle should burn in honor of Our Lady, also that any that sat down at table or rose from it without praying be fined two pence.

If any spot adorned with a statue, be it house or square, should be so transformed as to necessitate the removal of the image, another place is selected for it in the immediate neighborhood. Serious conflicts have at times arisen because a Madonna had been removed or because it had been set up too far away from the original spot.

If a house with a statue to it is sold, the deed of transfer invariably contains a clause that said statue is never to be removed, that it shall be carefully attended to and that

its lamp shall be kept a-burning. Thus it happens that there are statues of saints or of the Blessed Virgin upon dwellings of non-Catholics.

Under Mary's aegis Antwerp is safe.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Intolerance in Politics

To the Editor of AMERICA:

I think a word should be said in regard to the letter of Mr. George F. O'Dwyer entitled, "Vote for the Most Deserving," printed in your issue of November 3. Mr. O'Dwyer's letter was based on an editorial in the Lowell *Courier-Citizen* of October 20. With so much of that editorial and of the letter which called it forth, as deplores and condemns religious racial and political bigotry, wherever existing, every sane and sound American citizen will agree. There should be nothing in any phase of American life so mean and contemptible as that which, for lack of a more hateful term, we call "bigotry." But when it comes to excusing, or explaining the existence in the United States of the body of bigots known as the Ku Klux Klan, by charging Catholic politicians and voters with the inception and pursuit of similar despicable methods, one who knows American, and especially Massachusetts, history must rise in emphatic protest.

The whole tenor of Mr. O'Dwyer's letter would justify the view that he is in full accord with the editor, "a Protestant," and he thinks "a Mason" who openly blames the Irish and Catholics for bringing into being the foulest combination of un-Americanism this country has ever known. It is an old saying that "politics makes strange bedfellows," but I doubt if it ever covered with the same sheet two stranger companions than Mr. O'Dwyer and the editor in question, holding apparently the same views on the reasons for Ku-Kluxism.

Admitting for the sake of the argument (not otherwise) that there may exist such combinations of Catholic politicians and voters as both imply, it is too far a cry and historically too absurd a deduction from that fact, if it be a fact, to the why and wherefore of the hooded cowards. Let Mr. O'Dwyer and the Protestant editor, who he "thinks is a Mason," look back through Massachusetts history for the reasons why Catholics are often driven to vote for their "own kind." They will find reason enough in the treatment meted out to Catholics socially, politically and industrially, in the days when "Irish Catholic voters" were not so numerous or powerful as they are today in "certain communities." They will find abundant reason for the clannishness of certain Irish Catholic voters if they will read Massachusetts history by the light of the diabolical flames which burned a Catholic convent to the ground at midnight, in 1834, driving its helpless inmates to flee for their lives. Again, they will find a reason in the wicked persecution of the Irish Catholic by the Know-nothings in the forties and fifties of the last century, when the slogan, "No Irish need apply," was the only welcome Mr. O'Dwyer's ancestors received anywhere in New England, politically, commercially or socially. Again in the eighties when the immediate progenitor of the K. K. K. raged and roared in the ranks of the A. P. A. and beat its foolish brains out against the rock of true Americanism, the Irish Catholic politician and voter found every reason in the world to combine at the polls and elsewhere for the assertion and defense of their rights as American citizens, knowing that else the same outrages would be repeated.

It is assuredly a strange thing to be told in 1923 that Catholic politicians and voters are responsible for the K. K. K.; it is an incomprehensible thing that any Catholic should seem to accept and

promulgate such a falsehood, with the history of New England, not to go beyond that, staring him in the face. When Irish Catholics were few and uninfluential and struggling merely to gain a foothold in this supposedly free and enlightened land, they were traduced, persecuted and downtrodden. They were obliged to hold together for mutual protection and were practically driven into the ranks of one party in order to secure a political existence at all. If from these conditions there has arisen a tendency among Irish Catholic voters, in some places, to herd together at the ballot, whose is the fault? Those whose ancestors gave the lie to American liberty, and are themselves only too eager to follow in their footsteps, or the descendants of the first poor Irish settlers who found their way to the ballot and to every other American right and privilege barred by the same narrow, selfish and un-American intolerance? For the rest it is only too notorious that in many cases the Irish do not vote for their kind.

Intolerance was never started in the United States by the Irish and the Catholics. It was here before they got here. It met them at the dock and tried to prevent their landing. It opposed them at every step they have taken for advancement in this country, and always will. Hatred for Catholicism is Satan's version against its Divine Founder. Bigotry is its expression in religion and politics. Apaism, Knownothingism, Ku Kluxism are all phases of the same warfare, and the last will soon be where the first is, in a suicide's grave, unwept, unhonored and unsung.

Mr. O'Dwyer, instead of introducing the Lowell editor's vapors into the clear and lucid atmosphere of AMERICA, should have given him a "call-down" in the columns of his own paper and pointed out to him the true origin of Ku Kluxism in the United States, a place known as Mt. Benedict, not far from Lowell, and near Somerville, Mass., long known as the home of the A. P. A.

Athens, N. Y.

M. J. DWYER.

Catholic Prison Population

To the Editor of AMERICA:

In the November issue of the *Queen's Work* there is an able article by Father Leo Kalmer captioned "Does Religion Breed Criminals?" It is not my intention to discuss this subject or to comment on Father Kalmer's excellent treatment of it. All sensible people know, without any argumentative elaboration, that religion does not and cannot breed criminals.

I wish, however, to call Father Kalmer's and AMERICA's readers attention to a falsification of statistics contained in the quotation from the *Truth Seeker* of February 18, 1922. The *Truth Seeker*, in this case, does not live up to its noble name. Intentionally or unintentionally it does Maryland a grave injustice when it unconsciously multiplies the number of incarcerated criminals that it happened to be unfortunate enough to harbor in the year in question. We have enough criminals here in Maryland without having our prison population padded.

The author of the article in the *Truth Seeker* says: "In both [i. e. in the Maryland Penitentiary and House of Correction] there are 2,528 prisoners. . . . Of these 614 are Catholics." This is, to say the least, a glaring misstatement. In the fiscal year, ending September 30, 1921—and this must be the year the author refers to—there were only 1,414 prisoners in both the Penitentiary and the House of Correction, and only 363 of these were registered as Catholics. There is a vast difference between 2,528 and 1,414 and between 614 and 363. In the fiscal year, ending September 30, 1922—and the author cannot refer to this year—there were only 1,813 prisoners in both institutions, of whom 461 registered as Catholics.

Statistics are always misleading. This is especially the case in prison matters. When dealing with the number of Catholics

in penal institutions, the statistician has to take two facts into consideration. First, quite a few criminals, who have no religious affiliations whatsoever and never intend to have any, register as Catholics and are so listed by the authorities. Secondly, many of the bona fide Catholic criminals have seldom, if ever, practised their religion. Time and time again the Chaplain hears the following: "Father, I don't remember the last time I was in church"; "Father, I don't remember the last time I went to Confession"; "Father, I was baptized a Catholic, I know, but I never went to church even as a kid."

Only lately I came across a striking verification of the above in Baltimore City Jail. Three young men, giving their names as Costello, Murphy and Murray, all from New York, were awaiting trial for a very atrocious murder. The three registered as Catholics and folks here in Baltimore were commenting on the fact. At my earliest opportunity I hurried over to the jail and interviewed the villains. I discovered that their Irish names were aliases, and two of them admitted that they were *not* Catholics. I said to Murray: "What in the world prompted you to say you were a Catholic?" He sullenly answered: "Well, that's the only Church I hear people speak much about." Murphy volunteered no information beyond the fact that he was not a Catholic.

Baltimore.

JOSEPH J. AYD, S.J.

Two Views of a Review

To the Editor of AMERICA:

It would certainly be interesting to know who wrote the review of "The End of the House of Alard," which appeared in AMERICA of November 10. It is truly remarkable how any Catholic could recommend such propaganda of ritualism in its worst form. The book fairly reeks with it, and the inconsistencies and absurdities of the Protestants, who play with what is holiest and most beautiful in our religion, are forced upon the reader in every chapter. The poor, deluded "Apists" (who long to be Papists) strut and prance about in their borrowed plumes, prating about "Mass," "Benediction," the "Real Presence," "Tenebrae," "Confession," etc., etc., as though all these sacred things belonged to them, instead of being, as they are with them, horrible shams and mockeries.

When one knows what the Book of Common Prayer of the Protestant Episcopal Church really is—that it condemns the Mass as a "blasphemous fable and dangerous deceit," forbids "reserving the Sacrament," ignores all Sacraments except "Baptism and the Supper of the Lord," and expressly states that the bread and wine in this Sacrament are received "*only after an heavenly and spiritual manner*," one stands aghast at the colossal "nerve" with which they so quietly ignore all these "rubrics" and articles of their religion, and calmly proceed as if they did not exist.

It would be laughable were it not so sad to see these poor apists grasping at the shadows of such holy things, and trying to pass them off for the substance.

It is a pity that Miss Sheila Kaye-Smith does not confine herself to writing stories instead of flooding her pages with imitation Catholicism. She spoils with such twaddle what might otherwise be a fairly interesting book, although it is difficult to believe that any girl, brought up as Jenny Alard was, among refined, educated people, could fall in love at first sight with a country bumpkin who could not even read or spell correctly! Let us hope that this book is the end of other things besides the "House of Alard."

Baltimore.

C. H. G.

To the Editor of AMERICA:

To a lover of books your review of "The End of the House of Alard" was heartening. Sheila Kaye-Smith has shown that she knows the art of fiction. Catholic readers will regret that the author has not all the truth, for it would have made her book

completely satisfying. Non-Catholics and pagans, who are by far the majority of fiction readers, will get a wonderful religious lesson in artistic form from this novel. I am glad you did not condemn it just because the author lacks complete truth. In the past few months I have read a novel by a Catholic Irishman idealizing illicit love, and one by a Catholic American idealizing paganism. "The End of the House of Alard," even with incomplete truth, will do much more for religion and literature than either of these.

New York.

U. R.

Can Intelligence Be Measured?

To the Editor of AMERICA:

The commendable paper of the Rev. Austin G. Schmidt, in your issue of November 10, on the question, "Can Intelligence Be Measured?" brought to my mind a few humble convictions founded upon applied experience.

In determining a child's intelligence, the first thing I find essential is to distinguish information from intelligence. Let us take for illustration two cases, one and two. Number one is a child of fourteen years of age who has attained one hundred percent in all his subjects. Number two is another child who has failed in all subjects. The query is: How will we measure the intelligence of both children?

In the first case, the child studied. He is, therefore, in possession of the first requisite for intelligence, namely, information. Many teachers are prone to grade such a boy with a high measure of intelligence. Yet he is, perhaps, only a well-informed pupil. To measure his intelligence, he must have questions put to him that will call upon his reasoning powers to answer. That is, questions that will enable him, with the information he has obtained, to reason to the answers.

In case number two, there are many essentials to be considered. The facts we must first examine are these: Did he study? Must he be forced to study? What are his home environments? What is the quantity and combination of the foods he eats? His facial expressions when answering questions? After we have determined the answers to these questions, we are ready to measure the child's intelligence in each case. But how? As I previously stated, by questioning him.

In preparing the questions, we must be extraordinarily cautious. We should remember that we are going to measure the intelligence of the child and not his wealth of information.

In case number one, it would be proper to put the following questions to the child: Would the North consent to slavery today? Do any of the causes that brought on the Civil War exist in this country today? But it would be improper to put these questions, in that form, to the child in case number two. Why? Because we presume the child did not study. Hence, he would not have previous knowledge of the causes of the Civil War. However, if the same questions were put to the child in the following form, they would be proper: What is a slave? Did we ever have slaves in this country? Have we slaves today in this country? Does this country want slaves today? Did slaves ever cause trouble in this country? In the foregoing questions, we are calling upon the child's faculties to furnish the information gained in the course of everyday life.

We often wonder how it is that children who are classed as stupid by their teachers turn out to be such great successes in life. They did not lack intelligence while in school, but they did lack particular information. As they grew up, their minds developed. They commenced thinking for themselves, which is the beginning of all intelligence. In so doing, their intellects went forth and gathered in during their maturer years the information which they should have gained in school days.

Brooklyn.

WILLIAM E. McCARTHY.

AMERICA

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"Contempt of Court"

THE Comptroller of the City of New York is an important official. But it would appear that he will conduct his official business during the next sixty days from the cell of a prison outside the city and State of New York. Some years ago, in pursuance of his official duties, the Comptroller wrote a letter to another public official, complaining that in a case of receivership in which the city was financially interested, the city had been left without proper representation. It is not claimed that the Comptroller wrote because he was a party to the suit, or for any personal reason; and as to his language, even a bitter political enemy, the *New York Tribune*, admits that it was temperate and restrained. However, a Federal judge saw in the letter contempt of court, and as the Comptroller refused to eat his words, a sentence of sixty days in jail was imposed.

Regrettably, the decision of the Supreme Court on November 20, affirming the sentence, does not enter upon the justice of this sentence. It merely recites that since the Comptroller chose the wrong way of asking a review, the Court is obliged to affirm it. But in a dissenting opinion, Mr. Justice Holmes discusses the sentence itself in very plain language. "It was more than an abuse of power," he writes. "I think it should be held wholly void," and he reasserts this opinion, "even in the most unfavorable interpretation of all the letter says Unless a judge, while sitting, can lay hold of any one who ventures to publish anything that tends to make him unpopular or to belittle him, I cannot see what power Judge Mayer had to touch Mr. Craig." And he points out that, when the Comptroller's letter was published "there was nothing awaiting decision in the court."

Apart from the present case, there can be no doubt that the thinking public will be ready to protest against a power through which "a man can be laid summarily by the heels."

True, the case is not without its difficulties, since it touches a beneficent power which can be easily misused. Jefferson and Franklin, in common with their contemporaries, thought it well that no public official should be exempt from public criticism. It was understood, of course, that this criticism should be sincere, and that it should not transgress the limits of truth and justice. But as matters now stand, it would seem that American citizens are free to criticize any of their public servants, except Federal judges. They cannot even exercise what is at once the most temperate and the most effective criticism at their disposal, refusal to re-elect, since the Federal judiciary is not elective but appointive, and for life. Nor does it make any difference that the criticism is restrained, in good taste, and wholly in accord with the facts, if the offended public servant, namely, the judge, takes a contrary view. In committing for contempt, he acts *motu proprio*, as it were, disowning the assistance of jury or witnesses.

The character of the American judiciary is, as a whole, above serious reproach. But it would be absurd to say that the day of flighty, touchy, browbeating or even unjust judges has wholly passed away, and therein lies the danger that a power, probably necessary, may be exercised in an arbitrary manner. In a splendid sentence Jefferson once wrote that arbitrary power resided nowhere in a republic, not even in the largest majority. But to the lay mind, it would seem that in certain circumstances a Federal judge may exercise a power which, according to Jefferson, is unthinkable in a republic. He is judge, jury and executioner, all in one.

Undoubtedly, there are instances in which sentence for contempt of court is wholly justifiable. There are also cases in which it is not. Congress will be asked to throw some light on the discussion, and the best brains of Congress, working in unison, may provide a standard, securing the courts in their proper rights while protecting the people from the resentment of an over-sensitive judiciary.

The Season Closes

TWILIGHT comes over the world of sports when the last whistle blows. For football rings down the curtain on a season that lasts from spring until early winter. It is a college sport at least in name and for that reason its success or its failure affects the colleges of America.

From the spectator's viewpoint the season just closed would be pronounced a great success. Greater crowds attended the games, more teams participated, interesting surprises upset the poorly reasoned predictions of sport writers. A few colleges in the East deluded themselves into thinking that they had a monopoly on the science of the game. They have been rudely shaken out of their delusion by the invading teams that have forever destroyed the myth of the Big Three. The small colleges of the East and the West with Notre Dame in the

lead, have punctured the bubble of Big Three football pride. This is heartening to the spectator who is concerned with the game and not with the players or the special college colors they may wear.

But the college viewpoint is another thing. For the college is much more responsible to the player than to the spectator. The player belongs to the college, he is supposed to do other things besides entertain 80,000 people with his physical prowess. As the game has developed into something more than a college activity it is very difficult to see how he can do much during a very long season besides get himself ready for a trying physical test. For it must be remembered that the player's season is much longer than the spectator's season. This is the element that the college must consider in weighing the value of a college game. How long does it actually engage the interest of the player? Is it so engaging that the more important interests suffer?

It was a very fine thing, Theodore Roosevelt said, for a man to be able to say that he had once participated in the Olympic games, but it was not such a fine thing if he could say nothing else. Precisely this is the question that the college must answer. Are its football heroes primarily players destined to pass into the nation's memory as such and nothing more? If the development of football has brought the college game to this pass, then it would be better for the game and for the colleges if a department of athletics were established entirely distinct from the various other departments, giving its own degrees and following its own schedule. Mr. Dooley in his prime would have advocated such a department.

Love and the Falling Leaf

ENLIVENING the gloomy days of the sere, the yellow leaf, a Western clergyman has been discoursing on the relation of love to marriage. Where love is, he proclaims, there marriage is. Where love is not, there marriage ceases. To ask what the lecturer means by "love," would be loss of time. He has in mind the mood, the lapse, the indiscretion, leading to what, in the old unregenerate days the New York *Sun* aptly dubbed "Broadway highball marriage."

This doctrine is not peculiar to our clerical lecturer. It is the lure of the latest novel, the most screamingly-advertised movie. Unfortunately, too, it is a doctrine far too commonly accepted. As need not be said, it is not a Catholic doctrine. It is not even decently pagan. It is a doctrine of degradation, demoralizing both the individual and the community. Of course, normal people marry because they love each other, not because they are consumed with mutual hatred, or because they are indifferent. Love, therefore, is the factor which predisposed Edwin to ask Angelina to be his. But both Angelina and Edwin realize that marriage is not contingent either for its inception or its duration, upon love's young dream. Matrimony is a Sacrament, but it is a contract as well as a Sacrament. As

a contract, it demands, first of all, fidelity to what has been promised. As a Sacrament, it imparts God's grace, aiding in the fulfillment of what has been pledged. True, Edwin cannot promise that, to his dying day, his matutinal departure for the office will be scarcely distinguishable from the final and irreparable sundering of two suffering souls. But he *can* promise that whether love fades or becomes a steady flame, cheering and encouraging, he will to the end be faithful to his contract. And Angelina, *donna mobile* though she be, can make the same promise, and through the grace given in the Sacrament, each can be faithful.

We have heard enough of the relation to marriage of calf-love, Broadway love, highball love, and love that is contingent upon a melting eye or a manly form. It is time to return to Christian ideals, and consider the relation to marriage of sacrifice, self-denial, mutual consideration, and of fidelity to a public and solemn promise from which death alone can release.

Judge Rosalsky and Plymouth Rock

JUDGES in New York are busy men. It is also noticeable that they are active in the many societies of the metropolis founded for religious, educational and social progress. But some weeks ago, Judge Otto Rosalsky announced that he had resigned from all these societies, except one. The exception was the society he deemed most important; it was for the support of the Jewish religious schools of New York. "Until every Jewish child in the city is in a religious school," he wrote, "I do not feel that I have time to give to any other organization."

In company with a large number of his judicial brethren who have frequently expressed themselves during the past year, Judge Rosalsky is persuaded that the most lasting foundation for good citizenship is religion. He also realizes that unless the child is given a training in religion by competent instructors appointed for this work, the chances that the child will receive any adequate training are very small. Hence, laudable as other societies may be, they yield in importance to the institution which strives to make known to the child his duties towards Almighty God, and to teach him that his duties to himself and to his fellows derive their supreme sanction from religion.

It may be inferred that Judge Rosalsky would meet with no sympathy from a certain group of writers who for more than a year have been using the pages of the *Atlantic Monthly* to accuse the private and religious schools of almost every educational and social crime in the calendar. The difference between the judge and these writers is easily discernible. They philosophize in quiet studies, in ignorance of the actual facts of juvenile life, or in supreme disregard of them. When Judge Rosalsky expresses himself, he draws upon a fund of sad and happy experience gathered from a close observation of life in the world's metropolis. His purpose is to help the child

and the State, and in giving his desires effect, he finds no better helper than the religious school. A practical man, he advocates religious training in the school because he has tried it, and knows what it can do.

What motives actuate the *Atlantic* writers is not clear, but judging from their expressed principles and purpose, they would establish in this country an exclusive educational system neither American nor Christian, but an importation of a foreign plan, now gradually falling into

disuse abroad, which found its first, if not most famous, advocate in Julian the Apostate. More briefly, they are defending the infamous Oregon school law which closes the religious and the private school, and penalizes the father who exercises his right as an American citizen to control the education of his child. Judge Rosalsky probably numbers no ancestors in the group which settled at Plymouth Rock, but—in contrast with the *Atlantic* writers—he is an American.

Literature

The Christmas Quandary

FOR several odd years, Uncle Ned has eased his Christmas conscience, by buying books for his friends. He thought of it as an apostolate of good reading and besides it was less fussy. It had been his habit to present a complete set of the classics to the family, a few volumes to each member according to age. When he gave the collected works of Newman, for example. Mother and Father each received five volumes; sister Mary blushed when she discovered three books; two-year-old Rufus gurgled over his single volume of "Doctrinal Discourses." But Uncle Ned considered a good book more valuable than money in the bank and some day Rufus would learn to read.

Shortly before last Christmas, Uncle Ned was slyly examining all the complete sets he had given to the family through many years. They were neatly packed in the bookcases, dusty and unthumbed. He thought to himself that perhaps such good books were more like money buried in the ground than money in the bank; perhaps, too, current good books might be like money in circulation. So he modified his book apostolate.

When he entered the living room on Christmas afternoon, not a mouse was stirring. Mary looked up from the easy chair. "Oh Uncle Ned," she purred, "I have nearly finished the novel. It is thrilling! Just published this month!" Rufus sprawling on the rug studied his picture book. Father testily nodded; he just had to finish that "life" before dinner. Uncle Ned had no one to talk to. His Christmas giving was too successful.

This year, Uncle Ned does not know whether he will revert to giving classic books or whether he will choose late books, just published. He knows all the standard authors, so the following titles may save him the trouble of rummaging through the back numbers of AMERICA in search of suitable modern books. The list here given does not pretend to be exhaustive; inadvertently, it may have omitted some splendid books. But it may suggest a few appropriate presents. The name of the publisher and, where available the price is added.

Several men of affairs, with whom Uncle Ned loves to

argue on politics and world-management, might be benefited by some of these:

The Leadership of Congress. G. R. Brown. Bobbs-Merrill. \$2.50.
Citizen or Subject. F. X. Hennessey. Dutton. \$3.00.
The Federal Reserve System. H. P. Willis. Ronald Press. \$10.
The United States and the League. T. H. Dickinson. Dutton. \$2.
Germany's Capacity to Pay. C. McGuire. McGraw-Hill Co.
The New Poland. Charles Phillips. Macmillan.
Mussolini. G. M. Godden. Kenedy. \$2.00.
The New Constitutions of Europe. H. L. McBain. Doubleday. \$3.00.
The World Crisis. W. Churchill. Scribners. \$6.50.
England After the War. C. F. G. Masterman. Harcourt, Brace.
The Genesis of War. H. H. Asquith. Doran. \$6.00.

Other friends are much interested in sociological questions:

Introduction to Social Service. H. S. Spalding. Heath. \$1.60.
Modern Economic Tendencies. S. A. Reeve. Dutton. \$12.00.
Gild Socialism. N. Carpenter. Appleton. \$2.50.
Women Professional Workers. E. K. Adams. Macmillan. \$2.50.
The Twelve Hour Shift in Industry. Dutton. \$3.50.
Horny Hands and Hampered Elbows. W. Williams. Scribners. \$2.50.
Working With the Working Woman. C. S. Parker. Harper. \$2.
The New Capitalism. S. A. Baldus. O'Donnell Press.

Oftentimes when the talk verges to travel, Uncle Ned might wish he had thought of giving his friends books like these:

Climbs on Alpine Peaks. Abate Achille Ratti. Houghton. \$2.
Beautiful America. V. Quinn. Stokes. \$4.00.
Seeing the Middle West. J. T. Faris. Lippincott. \$5.00.
Finding the Worth While in Europe. A. B. Osborne. McBride. \$2.00.
Afoot in England. W. H. Hudson. Knopf. \$3.50.
Memories of Travel. Viscount Bryce. Macmillan. \$2.50.
The Great Capitals V. Cornish. Doran. \$5.00.
From Berlin to Babylon. J. Zahm. Appleton.
In the Wake of the Buccaneers. A. H. Verill. Century. \$4.00.
The Spell of Provence. A. Hallays. Page. \$3.75.
Two Years in Southern Seas. C. Cameron. Small, Maynard. \$4.50.
Men of the Inner Jungle. W. F. Alder. Century. \$2.50.
On the Gorilla Trail. M. H. Bradley. Appleton. \$5.00.
Back to the Long Grass. Dan Crawford. Doran. \$4.00.
The Unveiled Ladies of Stamboul. D. Vaka. Houghton. \$4.00.
Beachcomber in the Orient. H. L. Foster. Dodd, Mead. \$3.00.
The Peaks of Shala. R. W. Lane. Harper.

History and biography are frequent topics of conversation, and by giving some of these books, Uncle Ned would help to dispel the darkness of ignorance:

McKinley and Roosevelt Administrations. J. F. Rhodes. Macmillan. \$3.00.
Mississippi Valley Beginnings. H. E. Chambers. Putnam.
The Disruption of Virginia. J. McGregor. Macmillan. \$2.00.
Jay's Treaty. S. F. Bemis. Macmillan. \$3.25.

Three Centuries of American Democracy. W. McDonald. Holt.
 Parties and Party Leaders. A. D. Morse. Marshall Jones. \$2.
 Building the American Nation. N. M. Butler. Scribner. \$2.50.
 Revolutionary New England. J. T. Adams. Atlantic Press. \$5.
 Ireland's Story. C. Johnson, C. Spencer. Houghton, Mifflin. \$3.
 What Civilization Owes to Italy. J. J. Walsh. Stratford.
 Louis Napoleon and Recovery of France. F. A. Simpson. Long-
 mans. \$6.00.
 Our Debt to Greece and Rome Series. Marshall Jones.
 Monuments of Early Church. W. Lowrie. Macmillan.
 The Revolutionary Idea in France. G. Elton. Longmans. \$3.50.
 Social and Political Ideas of Some Medieval Thinkers. F. J.
 Hearnshaw. Holt. \$3.50.
 The Monastic Chronicler and Early School of St. Alban. C.
 Jenkins. Macmillan.
 Battles and Enchantments from Ancient Irish Literature. N. J.
 O'Conor. Houghton. \$2.00.
 History of the Popes. New Edition. L. Pastor. Vol. I-IV.
 Herder. \$4.50 each.
 Life of an American Sailor (W. H. Emory). Rear Admiral
 Gleaves. Doran. \$4.00.
 Under Four Administrations. C. B. Straus. Houghton.
 Some Distinguished Americans. H. O'Higgins. Harper.
 Thomas Nelson Page. R. Page. Scribner. \$1.50.
 Jefferson Davis. H. J. Eckenrode. Macmillan. \$3.00.
 A Man from Maine. E. W. Bok. Scribner. \$3.00.
 Barnum. M. R. Werner. Harcourt, Brace. \$3.50.
 My Years on the Stage. J. Drew. Dutton. \$5.00.
 Charles de Foucauld. R. Bazin. Benziger. \$4.00.
 The Farington Diary. 2 Vols. Doran. \$7.50 each.
 Charles Joseph Bonaparte. J. B. Bishop. Scribner. \$2.50.
 Gaelic Pioneers of Christianity. Dom L. Gougaud. Benziger.
 \$2.75.
 The Women of the Gael. J. F. Cassidy. Stratford. \$2.00.
 Wheel Tracks. E. Sommerville and M. Ross. Longmans. \$4.
 Among Uncle Ned's most cherished friends are several
 priests and religious. He might please them by a selection
 from the following books:
 The Three Sacraments of Initiation. L. Labauche. Blase
 Benziger. \$2.50.
 Catholic Faith in the Holy Eucharist. Ed. by C. Lattey.
 Herder. \$1.50.
 Biblia Sacra. Five Volumes. Pustet. \$5.00.
 Handbook of Scripture Study. H. Schumacher. Herder. \$2.00.
 Gospel According to St. John. Madame Cecilia. Benziger. \$3.75.
 Apocalypse of St. John. C. C. Martindale. Kenedy.
 Concordance of Proper Names in Scripture. T. D. Williams.
 Herder. \$6.00.
 General Legislation in New Code. Father Ayrinhac. Blase
 Benziger. \$3.00.
 Betrothal and Marriage. Canon de Smet. Herder. \$3.00.
 Acute Cases in Moral Medicine. E. F. Burke. Macmillan. \$1.25.
 Medical Proof of the Miraculous. E. Le Bec. Kenedy.
 Christ and Evolution. T. Slater. Herder. \$2.00.
 The American Convert Movement. E. J. Mannix. Devin Adair.
 \$2.00.
 The Problem of Reunion. L. J. Walker. Longmans. \$1.75.
 Western Mysticism. Dom. C. Butler. Dutton. \$5.00.
 Religio Religiosi. Cardinal Gasquet. Kenedy. \$1.35.
 Man. M. J. Scott. S.J. Macmillan. \$1.50.
 Keep the Gate. J. J. Williams. S.J. Benziger. \$1.50.
 Thy Love and Thy Grace. C. Lattey. Herder. \$2.00.
 Lumen Christi. Mother St. Paul. Longmans. \$1.75.
 The Triumph of Love. B. Williams. Herder. \$3.00.
 My Changeless Friend. 8th Series. F. P. Le Buffe. Messenger.
 The Holy Angels. R. V. O'Connell. S.J. Kenedy. \$1.50.
 The Poor Souls in Purgatory. P. W. Kepler. Herder. \$1.50.
 Ever Timely Thoughts. E. F. Garesché. Benziger. \$1.25.
 The Church and the Christian Soul. Lady Lovat. Benziger.
 A Year's Thoughts. (Rev. W. Doyle) Ed. by A. O'Rahilly.
 Longmans. \$1.75.
 The Sacrament of Friendship. (New edition.) H. C. Schuyler.
 Reilly.
 The Mystery of Jesus. S. Louismet. Kenedy. \$2.00.
 The Early Friends of Christ. J. P. Conroy. Benziger. \$1.75.
 Your Hidden Treasure. E. Jungblut. Pustet. \$1.50.
 Moments Divine. F. Reuter. Kilner. \$1.00.
 Life Everlasting. J. S. Vaughan. Kenedy. \$2.75.
 Augustinian Sermons. Vol. I and II. J. A. Whelan. Blase
 Benziger. Each, \$2.25.

Plain Sermons. (New edition.) T. S. Dolan. Reilly.
 Father Bill. J. E. Graham. Kilner. \$1.50.
 The Passionists. F. Ward. C.P. Benziger. \$4.00.
 An American Apostle. (M. A. O'Brien.) V. F. O'Daniel.
 Dominicana. \$3.00.
 Father Shealy. M. Earls. Harrington Press. 75c.
 Father Price of Maryknoll. Foreign Missionary Society. \$1.00.
 Life of Bernard Vaughan. C. C. Martindale. S.J. Longmans.
 \$2.50.
 Life of Rev. Mother Amadeus. An Ursuline. Paulist. \$1.50.
 Marie de L'Agnes Dei. Mme. S. S. Macmillan. \$2.25.
 Life of Mere St. Joseph. Notre Dame Sister. Longmans.
 \$5.00.
 History of Mother Seton's Daughters. Vol. III. Sister M. Mc-
 Cann. Longmans. \$4.00.
 St. Gabriel, Passionist. Father Camillus. Kenedy. \$1.50.
 St. Ignatius Loyola. J. H. Pollen. S.J. Kenedy.
 St. Ferdinand de Florissant. G. J. Garraghan. Loyola Press.
 St. Lydwine of Schiedam. J. K. Huysmans. Doran. \$3.50.
 Letters of St. Teresa. Translated from Spanish. Benziger.
 \$3.50.
 St. Peter. T. W. Allies. Kenedy. \$3.00.
 Books of essays and works on literature in Uncle Ned's
 estimation always appeal to cultured minds and so he
 carefully chooses presents like the following:
 Fancies Versus Fads. G. K. Chesterton. Dodd, Mead. \$2.00.
 On. Hilaire Belloc. Doran. \$2.00.
 Hunting a Hair Shirt. Aline Kilmer. Doran. \$2.00.
 Stickfuls. Irvin Cobb. Doran. \$2.00.
 In the Neighborhood of Murray Hill. R. C. Holliday. Doran. \$2.
 The Tocsin of Revolt. B. Matthews. Scribner. \$2.00.
 The Powder of Sympathy. C. Morley. Doubleday. \$1.75.
 More Letters of a Japanese Schoolboy. W. Irwin. Putnam.
 A Laugh a Day Keeps the Doctor Away. I. Cobb. Doran. \$2.50.
 Our Best Poets. Th. Maynard. Holt.
 Studies in Literature. A. Quiller-Couch. Putnam.
 Contemporary American Novelists. C. Van Doren. Macmillan.
 Books and Authors. R. Lynd. Putnam.
 The Doctor Looks at Literature. J. Collins. Doran. \$2.00.
 Sketches From a Library Window. B. Anderton. Appleton. \$3.
 Companionable Books. H. Van Dyke. Scribner.
 Books in Black and Red. E. L. Pearson. Macmillan. \$3.50.
 Father Tabb. F. A. Litz. Johns Hopkins Press. \$2.50.
 Memories of Hawthorne. R. Hawthorne Lathrop. Houghton. \$3.
 Correspondence of J. Fenimore Cooper. Ed. by J. F. Cooper.
 Yale Press. \$7.50.
 William Dean Howells. D. G. Cooke. Dutton. \$3.00.
 Blake, Coleridge, etc. Ed. by E. J. Morley. Macmillan.
 Life of William Hazlitt. P. P. Howe. Doran. \$6.00.
 James Whitcomb Riley. Marcus Dickey. Bobbs-Merrill.
 Stories of Victorian Writers. Mrs. H. Walker. Macmillan.
 Life of William Shakespeare. J. Q. Adams. Houghton. \$7.50.
 Horace and His Influence. G. Showerman. Marshall Jones.
 \$1.50.
 Post Mortem. C. MacLaurin. Doran. \$2.50.
 Religion and Study of Literature. Schwartz, Kirwin. \$1.25.
 The Realm of Poetry. S. J. Brown. Macmillan.
 Literary Essay in English. Sister Eleanore. Ginn. \$1.50.
 Problem of Style. J. M. Murray. Oxford Press. \$2.20.
 Art of Poetry. W. P. Ker. Oxford Press. \$2.00.
 Representative English Essays. Ed. by W. Taylor. Harper.
 Art Principles in Literature. F. P. Donnelly. Macmillan. \$1.50.
 Most of the modern novels Uncle Ned would not care
 to introduce into a respectable house. There are, how-
 ever, some more than passably good stories in this list:
 Broken Paths. G. Keon. Extension Press. \$1.50.
 For Better or Worse. M. J. Scott, S.J. Benziger. \$1.75.
 The Cable. M. A. Taggart. Benziger. \$2.00.
 Viola Hudson. I. C. Clark. Benziger. \$2.00.
 The Candlestick Makers. L. Borden. Macmillan. \$2.25.
 Dobachi. John Ayscough. Macmillan. \$2.00.
 Carina. I. C. Clark. Benziger. \$2.00.
 The Starlight of the Hills. J. R. Strong. Pustet. \$1.75.
 The Anchorhold. Enid Dinnis. Herder. \$2.00.
 The Marriage Verdict. Frank Spearman. Scribner. \$2.00.

In Naaman's House. M. Mc. Finney. Abingdon. \$1.75.
 The Outlaws of Ravenhurst. L. M. Wallace. Franciscan Press.
 The Red Queen. E. M. Wilmot. Herder. \$2.00.
 Within the Enclosure. H. Delgairn. Herder. \$2.00.
 Miss Watts. E. Oldmeadow. Longmans. \$2.00.
 North of 36. E. Hough. Appleton. \$2.00.
 The Scudders. I. Bacheller. Macmillan. \$1.50.
 Fortune's Fool. R. Sabatini. Houghton. \$2.00.
 Midwinter. J. Buchan. Doran. \$2.00.
 Flowing Gold. Rex Beach. Harper. \$2.00.
 The Enchanted April. Elizabeth. Doubleday.
 Ovington's Bank. S. Weyman. Longmans.
 The Driver. Garet Garrett. Dutton.
 Bread. C. G. Norris. Dutton. \$2.00.
 The Road to Destiny. E. Middleton. Stokes.
 Where the Blue Begins. C. Morley. Doubleday. \$1.50.
 Doctor Nye. J. C. Lincoln. Appleton. \$2.00.
 Emily of New Moon. L. M. Montgomery. Stokes. \$2.00.
 The Lengthened Shadow. W. J. Locke. Dodd, Mead. \$2.00.
 Oliver October. G. B. McCutcheon. Dodd, Mead. \$2.00.
 The End of the House of Alard. S. Kaye-Smith. Dutton. \$2.00.
 Ashes of Vengeance. H. B. Sommerville. McBride. \$2.00.
 Bunk. W. E. Woodward. Harper. \$2.00.
 Deirdre. J. Stephens. Macmillan. \$2.50.
 The Able McLaughlins. M. Wilson. Harper. \$2.00.
 Mr. Podd. F. Tilden. Macmillan. \$2.00.
 The Sun Field. H. Broun. Putnam.
 J. Hardin and Son. B. Whitlock. Appleton. \$2.00.
 The Lone Wolf Returns. L. J. Vance. Dutton. \$2.00.
 The Scarlet Macaw. G. E. Locke. Page. \$1.90.
 A Mediterranean Mystery. F. E. Wynne. Duffield. \$2.00.
 American Short Stories. A. Jessup. Allyn and Bacon. \$5.00.
 Thirty-one Stories. Ed. E. Rhys. Appleton. \$2.50.
 In God's Country. N. Boyton. Benziger. \$2.00.

Poetry of the modern school follows the same laws as current novels. Here are numbered a few exceptions:

Poems of Alice Meynell. Scribner. \$2.00.
 Poetical Works of Leigh Hunt. Oxford Press. \$3.00.
 Poetical Works of Andrew Lang. 4 Vol. Longmans. \$14.00.
 The City of the Grail. H. E. Rose. Benziger. \$1.25.
 Ballad of St. Barbara. G. K. Chesterton. Putnam.
 Knights Errant. Sister Madalea. Appleton.
 Gothic Rose and Other Poems. W. R. Childs. Appleton. \$1.25.
 Veils of Samite. J. Corson Miller. Small, Maynard. \$1.50.
 Little Plays of St. Francis. L. Housman. Small, Maynard. \$3.
 Verses of Our Day. Ed. by M. Gordon and M. King. Appleton. \$2.00.
 The New Poetry. H. Monroe, A. C. Henderson. Macmillan. \$3.50.
 Book of British and American Verse. H. VanDyke. Doubleday.
 Little Poems from Punch. Macmillan. \$2.50.
 Famous Single Poems. B. E. Stevenson. Harcourt, Brace. \$2.

If none of the above books for the adults prove agreeable, these few titles may appeal to varying tastes:

My Bookcase Series. Ed. by Father Reville. Wagner. \$1.00.
 Cures. J. J. Walsh. Appleton. \$2.00.
 Messages of Music. H. Brenner. Stratford.
 The Red Vineyard. B. J. Murdock. Torch Press. \$2.00.
 Spiritualism and Common Sense. C. M. deHeredia. Kennedy. \$2.00.
 Renaissance Art. E. Faure. Harper. \$7.00.
 The Old English Herbals. E. S. Rohde. Longmans. \$7.00.
 Child's Garden of Verse. Trans. into Latin. T. R. Glover. Appleton.
 The Law of the Kinsman. Lord Shaw. Doran. \$3.50.

The publishers are most lavish in their appeals to boys and girls and just children. It would be a revelation to Uncle Ned to examine with his own eyes the overwhelming display of books for young people. But Christmas is a busy time and so we offer him a few volumes out of the tremendous number that are being published:

Lord Bountiful. F. J. Finn. Benziger. \$1.00.
 In the Wilds of the Canyon. H. J. Spalding. Benziger. \$1.00.
 Whoopee! Neil Boyton. Benziger. \$1.25.

Reardon Rah! R. E. Holland. Benziger. \$1.25.
 The Adventurers. M. F. Egan. Kilner. \$1.25.
 Dan's Tomorrow. W. Heyliger. Appleton.
 The Shining Road. B. Brown. Putnam.
 Tom Akerly. T. G. Roberts. Page. \$1.65.
 The Dark Frigate. C. B. Hawes. Atlantic Press.
 Fourteen Years a Sailor. J. Kenton. Doran. \$2.00.
 Boy Adventurers in the Forbidden Land. A. H. Verrill. Putnam.

Star. F. C. Hooker. Doubleday. \$1.75.
 The Young Knight. I. M. B. of K. Page.
 Danny's Partner. W. A. Rogers. Harper. \$1.75.
 Trust a Boy. W. H. Nichols. Macmillan. \$2.00.
 Timber Treasure. F. L. Pollock. Century. \$1.75.
 Jibby Jones. E. P. Butler. Houghton. \$2.00.
 The Boys' Book of Saints. L. Vincent. Herder. \$1.80.
 The Boys' Book of Verse. Ed. by H. D. Fish. Stokes. \$2.00.
 Chiquita. H. E. Delamare. Kilner. \$1.25.
 The Selwyns in Dixie. Clementia. Matre Co. \$1.00.
 Lil' Lady. W. T. Waggaman. Ave Maria. \$1.00.
 Winona's Dream. M. Widdemer. Lippincott. \$1.75.
 Puzzling Pepita. N. Rhoades. Lothrop. \$1.50.
 A Child's Life of Christ. Katherine Tynan. Benziger. \$1.50.
 Saints of Old. M. M. Kennedy. Herder. \$1.25.
 Irish Fairy Tales. J. Stephens. Macmillan. \$3.00.
 365 Bedtime Stories. M. J. Bonner. \$2.50.
 Chatterbox for 1924. Page. \$2.50.
 Down Adown Derry. W. de la Mare. Holt.
 The Little Gateway to Science Series. Atlantic Press. \$1.25 each.

The Treasure Book of Child Verse. Ed. by M. Quiller-Couch. Doran.

Fifty Christmas Poems. Ed. by F. B. Hyett. Appleton. \$1.00.

Perhaps Uncle Ned is still in a quandary. If the suitable book is not in the above lists, he might look through the files of AMERICA for the past year, or in the book reviews for this and the next few issues.

FRANCIS X. TALBOT, S.J.

The Makers of Our Honor Roll

ONE method of dividing the Catholic reading public of the country is to chop it up into geographical areas; another way, dear to economists, slices it into social strata. Whatever manner one selects, there is warrant, from the lists already received, for asserting that our final honor roll of the best ten Catholic books will be the resultant of votes from every group or division. Every section of the United States has responded to our invitation, and practically every layer of society. Canada, too, especially the Province of Quebec and Toronto, has sent several splendid lists of books.

Within the past week, our canvass has assumed an international character. It was but expected that English and Irish readers should enter their lists. And now France has submitted some votes. Most interesting of these is the contribution from Mr. Wm. Reed-Lewis, formerly of the famous Bexhill Library. "My list has an almost unique value in that it is based not upon my personal liking but upon my experience in choosing for and lending to some two thousand borrowers at Bexhill, many of whom in turn borrowed in order to lend."

It is gratifying to report that the colleges are making serious efforts to cooperate in the College Choice and that several lists have been already received.

REVIEWS

Man. By MARTIN J. SCOTT, S.J. New York: The Macmillan Co. \$1.50.

Keep the Gate. By JOSEPH J. WILLIAMS, S.J. New York: Benziger Brothers. \$1.50.

Both of these works are a development of the principle and foundation of the Exercises of St. Ignatius, "man was created to praise, do reverence to and serve God our Lord and thereby to save his soul." Yet in style and purpose they are quite different. The chapters of Father Scott's work are presented after the best manner of the author rather along the style of conferences with a universal appeal, while Father Williams has adopted the more rhetorical method familiar in mission sermons and writes primarily for retreatants who are being led along the purgative way. The latter book is meant to be read in public and is best suited for those unpractised in spiritual exercises. It is rich in illustrations and in examples so varied and forceful that they must arrest the attention of listeners however differently constituted. The general message of the book is as strong as the foundation of Christianity and is strengthened in its presentation.

"Man" is happily named for it reads a lesson to all who glory in the nature which was the crowning triumph of God Himself in the work of visible creation. To the faithful believer it lends new life and vigor to the fundamental tenets of his faith; to him who wavers, it brings the reassurance and conviction consequent upon sound reasoning and clear writing; and to the unbeliever it exposes the folly of his contentions with a surety that only ill-will or prejudice can resist. The existence and nature of God and man and their consequent relations to each other, are demonstrated with clearness, brevity and precision without over-emphasis or obtrusiveness or subtlety. The work attains in every respect the high grade of excellence attained by the author's previous publications.

T. L. C.

Histoire du Peuple Hébreu. Des Juges à la Captivité. Tome I. La Période des Juges. By L. DESNOYERS. Paris: Desclée, De Brouwer & Cie.

The Exodus in the Light of Archaeology. By J. S. GRIFITHS. Foreword by the DEAN OF CANTERBURY. London: Robert Scott, Roxburghe House.

The period of the Judges is in some ways the most difficult in the entire Scripture field, in as far as but little is definitely known regarding this epoch. The work of the French Scripture scholar, a member of the theological faculty of the Catholic Institute of Toulouse is therefore doubly welcome. He has not merely gathered a mass of highly valuable information upon this period, which helps somewhat to lift from it the mists of ages, but also knows how to express himself in a literary way that lends charm to his narrative and exposition.

While not in entire accord with all the author's conclusions we cannot fail to recognize in this book a very material contribution to our Scripture literature. It is gratifying, too, to notice that he favors the reigns of the Pharaohs Thotmes III and Amenhotep II as the periods of the Egyptian Oppression and Exodus in opposition to the more common view. This, as it affects the epoch of the Judges, seems to him to account far more satisfactorily for the years that are apparently required to fill in the events of these variegated and eventful centuries. His theory of a Hebrew Yahweism blended with the idolatrous practises and creeds of the Chanaanic peoples may, however, be carried to excess.

The volume on the Exodus, by the Anglican Vicar of St. Barnabas, at Morecambe, is a book with whose solution of the question of Scripture chronology and of the period of the Exodus the reviewer disagrees, as does also the author of the previous book. Yet the writer is fully entitled to his own views on the latter question. At all events praise is due to him for the respect

with which he defends the Scriptures against the wanton theorizers of modern date and shows the nugacity of their claims. Apparently, however, he admits a certain latitude regarding the authorship of the Pentateuch which a Catholic accepting the decision of the Biblical Commission on this subject would fearlessly and in full consistency with Scripture scholarship sweep aside. J. H.

Fancies Versus Fads. By G. K. CHESTERTON. New York: Dodd, Mead and Co. \$2.00.

The critics seem generally to have misunderstood the title of G. K. Chesterton's latest book. It is not his own fads that Mr. Chesterton discourses so lightly upon, but the fads of a topsy-turvy civilization against which he lets loose his own fancies, unless it be called a fad of Mr. Chesterton to direct his fancy against all the other fads. Fashionable psychoanalysis, vegetarianism, feminism, social reform, the cure by legislation, evolution, experimental education, there is scarcely a vagary of the modern reign of unreason that G. K. C. does not impale on the point of his wit, and arrange in an exhibit of faddish foolishness. However, Mr. Chesterton in his modesty does scant justice to his own achievement, by labelling his salries "fancies." Keenly tipped and lightly feathered his arrows are, but they are shot straight from the strong arm of unerring reason. The author laughs and his reader with him, but the undercurrents of this humorist's jokes are the deadliest kind of seriousness. The whole argument is directed against Puritan England, in Milton's day and in ours. Chesterton has a feeling that there exists a more "national and normal England," and to this England he makes his appeal. It is just as certain that there exists somewhere in this land of ours a more national and normal America. The book comes pat to the aid of those who are engaged in the great campaign of arousing this America to more vigorous action.

W. P.

Bernard Vaughan, S.J. By C. C. MARTINDALE, S.J. New York: Longmans, Green and Co. \$2.50.

Father Martindale has written an interesting memoir of an interesting character. He has been frankly critical yet always sympathetic with his subject. A public figure in England, Bernard Vaughan was criticised for his manner of presenting his message. His biographer does not step aside from the criticism but answers it as Vaughan answered it. He used the method that had its appeal. He admitted he was an advertiser, but his advertising was not for himself but for the Lord he loved. He loved the excitement that went with the lecture and the sermon, the sea of faces, the press notices, the glare of lights. But he loved above all the souls he labored for. This is his biographer's contention. Bernard Vaughan was a sincere man and a simple man. The test of this is the love that children had for him. Wherever he went children claimed him as their own, a very fine test of sincerity and true greatness. While dramatic he was not a poser; if he strove for effect it was a sincere striving for an effect everlasting. He had elements of greatness in him, knew his own failings and humbly admitted them, strove to improve and progress in the great ministry that was his. The Bernard Vaughan of Father Martindale's pages is a man very much in the public eye, yet very simple within, a good kindly friend, devoted to the poor, at ease with all classes, altogether a lovable man. G. C. T.

The Passionists. By the REV. FELIX WARD, C.P. New York: Benziger Bros. \$4.00.

An era in the history of the Church in the United States was begun on November 14, 1852, for on that day the founders in America of the Congregation of the Passion, arrived in Philadelphia. Since that time, few are the cities and towns of the country which have not known at least the temporary ministrations of the Passionist Fathers. At all times they have been untiring in preaching Jesus Christ Crucified, and the abundant harvest with which

Almighty God has blessed their labors shows them to be true sons of St. Paul of the Cross. There is not a dull page in Father Ward's account of his Congregation; he writes with peculiar grace, and is ever on the alert to illustrate his subject by some lesson drawn from literature or from secular history. Of especial interest to English-speaking Catholics is his exposition of the connection, intimate although frequently left unnoted by historians, of St. Paul of the Cross and his Congregation, with Newman, the Oxford Movement, and the subsequent religious revival in England. If the true origin of this revival be sought, it will be found, in my judgment, in the humble shepherd boy, Paul Danei, at his prayers on the Italian hillside, rather than in John Keble, preaching on "National Apostasy" at Oxford. Merely as a matter of literary erudition, it would be interesting to know the authority for the statement that the ecclesiastic who sat as the model for the Cardinal in Henry Harland's charming idyl, "The Cardinal's Snuff-box," was Prince Charles, afterwards Cardinal Odescalchi, Vicar of Rome, who ended his days as Father Charles Odescalchi, S.J. This, however, is but a point of very minor importance. Father Ward has made a valuable contribution to ecclesiastical history, and his volume will be prized by the thousands of Catholics in America who know the Passionist Fathers. For to know them is to admire them and to love them. P. L. B.

Outlines of Economic History in the Nineteenth Century.
By GARRETT DROPPERS, PH.D. New York: The Ronald Press.

Though primarily intended for students, this textbook for colleges is more suited to the judgment of the instructor than to the inexperience of the pupil. Under the teacher's direction it would be of great formative aid in developing the minds of serious young students of economics. Statistical facts and descriptions of mechanical inventions are most technically accurate, and yet are presented in language that keeps clear of purely class-room or academic dress. The book follows the historical method and by this artifice lends the zest of a story and sustains interest in the dry facts that are related. The subject itself merits close attention and study, for the book treats of the outstanding discoveries and inventions of the past century and a half and shows their application with mathematical precision to the development of our present day industries. It is a delicate task to make these subjects even palatable to the average young student, and yet it would seem that Professor Droppers has succeeded in writing a book that will be intensely interesting not only to the technical student but to the average man only mildly concerned with economics. M. J. S.

From Augustus to Augustine. By ERNEST G. SIHLER. New York: The Macmillan Co.

After fifty years of devotion to the ancient classics, Doctor Sihler presents in this collection of essays and studies the spiritual setting of paganism before the founding of the Christian Church and the successive conflicts between the early Christian apologists and the exponents of the dying systems of thought. After an enthusiastic tribute to the Greek authors, he shows by numerous quotations the failure of this classic civilization in theology and ethics. In Greek theology, the gods were not essentially good; in ethics, the failure came not so much because of the philosophic system, but in the condonation of the crimes of the people. Testimony to this is collected from the writings of Sophocles, Euripides, Plato and Aristotle. Later authors such as Pausanias and Lucian are used to prove even a greater degradation of paganism. Data for the Christian period are culled from the writings of Clement of Alexandria, Tertullian and the other outstanding protagonists who engaged in the controversy before the advent of Augustine. The last hundred pages reveal Augustine as the great champion of the Christian forces. The book is not meant for easy reading. To the student, however, it will prove valuable, not only because of the vast amount of

erudition but also because of the enthusiasm it arouses for the great defenders of the early Church.

A. L. B.

Holland Under Queen Wilhelmina. By A. J. BARNOUW. With a Foreword by EDWARD W. BOK. New York: Charles Scribner's Sons. \$3.00.

To the average American the Kingdom of the Netherlands is as little known, and to many as of little account as the numerous little kingdoms and republics of the Balkan Peninsula. Apart from the fact that late in the last century certain Dutch colonists had some trouble with their British neighbors in South Africa, or that the famous Hague Convention took place within Holland's borders, or even, perhaps, that after his abdication William Hohenzollern found within these same borders a welcome sanctuary, few of our millions of fellow-citizens could venture an opinion as to the relation this small, but influential nation bears to the greater powers and to the politics of the world. For this reason Professor Barnouw's retrospect of Holland's twenty-five years under Queen Wilhelmina is as instructive as it is highly interesting.

The story of Wilhelmina's reign, from her accession in 1898 at the age of eighteen to the present year, is one of seemingly endless economic and political dilemmas, both internal and with neighboring states. Because of the supremely able statesmen and diplomats, it is likewise a story of insistence on right principles, of the victory of justice without compromise, and of progress truly surprising. Professor Barnouw tells in an easy, rapid style the story of the Czar's Peace Conference, of the delicate handling of the Boer situation, of the growth of political parties, of military improvements, economic measures, the school question, and the management of the Colonies. Most interesting of all is the account of Holland's shrewd diplomacy during the war when it was beset by dangers on all sides, from attempts by both German and Allied parties to encroach on the rights of neutrals, in the sinking of many of its trading vessels, and, as an aftermath, in the involved claims of practically all its neighbors to the control of the Rhine. With its motto, "good relations with all powers and close relations with none," Holland emerged from the crisis with neutrality unimpaired and blessed by both parties to the conflict.

J. H. C.

Concordance of the Proper Names in the Holy Scripture.
By THOMAS DAVID WILLIAMS. St. Louis: B. Herder Book Co. \$6.00.

First Notions of Holy Writ. By CUTHBERT LATTEY, S.J. New York: Longmans, Green and Co. \$1.25.

Students and lovers of Holy Writ will be grateful for this new Scripture concordance which is distinctive and very serviceable. In well over 1,000 spacious, two-columned pages the collator has gathered the numerous Scripture passages referring to names of persons or places. Under each name is given its form in the original, but transliterated into English, a clear rendition of its significance and a brief explanation, wherever necessary. The citations which then follow are of sufficient length to enable the reader fully to comprehend the sense of the passages quoted. The work has been done admirably well; it is scholarly, contains precisely the information desired and does so within the briefest possible space. The publisher has contributed his share to render the volume handy and attractive.

In the "First Notions of Holy Writ" Father Lattey has just brought between the covers of a book the five articles originally written by him for the *Catholic World*. They deal respectively with the study, inspiration, text, literary form, evidence and translation of Holy Scripture. His work, he tells us, is for "students, readers, enquirers." The essays make no pretense to treat the subjects exhaustively, but much sound learning and valuable information will be found condensed into them. For Catholic Scripture students Father Lattey needs neither introduction nor recommendation.

J. H.

The Christian Church in the Epistles of St. Jerome. By REV. L. HUGHES, M.A., D.D. New York: The Macmillan Co.

No one will expect to find in the private letters of even so learned and voluminous a correspondent as St. Jerome a record at all adequate of the Church's teachings and practises. His warm imagination, often allowed to overleap itself, and his vehement rhetoric, nowhere more in evidence than in his letters, will make us read his descriptions of contemporary life with caution and even suspicion. With these restrictions, the author of this little book is quite right when he says that "the correspondence of so compelling a personality as St. Jerome can scarcely fail to be of service in ascertaining the actual conditions of Church life in his day." From these letters Dr. Hughes has drawn an interesting, if not always pleasing, picture of the Church in the fourth century, of its clergy and its laity, of its trials and its vitality. He has not omitted to mention the primacy of the Roman See at the time and St. Jerome's unequivocal testimony thereto; but through four or five pages he attempts to explain it as merely an exalted position attained through the moral character of its bishops and the geographical and national importance of the city. But, it is in the chapter on Doctrine and Practise that the thoroughly Protestant character of the book becomes evident. The author has found only a few passages on Baptism and Holy Eucharist. He makes no reference to Penance, despite the well-known passage in Ep. 14. And why should Dr. Hughes have omitted all mention of St. Jerome's repeated and forceful teaching on the indissolubility of marriage and the virginal birth of Christ? This latter is taught beautifully and clearly in the very letter from which Dr. Hughes has quoted several passages to show the low moral condition of the clergy. After reading this chapter one pauses, disappointed, and the thought comes that this is not the way to write history but to garble it.

V. A. MC. C.

Classics of the Soul's Quest. By R. E. WELSH, M.A., D.D., Professor of Apologetics and Church History in the Presbyterian College, Montreal. New York: George H. Doran Co.

The classics studied by Mr. Welsh are of many lands and moods. Gathered into a single group, they would form a motley and interesting company, Augustine with his "Confessions," Dante, Tauler with his "Sermons," the author of the "Imitation." Bunyan with his "Grace Abounding" might be seen with William Law and Tolstoi. The works of Rabindranath Tagore, of Omar Khayyām, of St. Teresa and Madame Guyon are displayed on the same table. The writer gives one classification of the authors selected which may explain his method of treatment. In some, he tells us, the emotional note predominates, as in St. Teresa; in others, the "evangelical," as in Bunyan; the ethical in others, as in William Law; in others again, the social, as in Tolstoi. Many will wonder why Omar Khayyām could stray into the same company with the ecstatic Teresa and the austere Law. For the fascinating Omar seems to have gone a questing after the wine-cup and the roses rather than the things of the spirit. Mr. Welsh, however, by no means accepts the materialism and mocking scepticism of the Persian.

In speaking of St. Augustine, and quoting Glover as his authority, Mr. Welsh seems to admit that the Church in the days of Augustine gave its sanction to "monogamous concubinage." If understood in the sense that the Church allowed a Christian freeman already married to a lawful wife, also to marry a mistress, or *concubina*, a woman of lower social condition, such as a slave, this is not true. But the Church sanctioned the marriage of a Christian with a *concubina* with whom he had already cohabited. Such marriages of freemen with slaves were forbidden by the laws of the pagan State. But the Church then allowed such marriages only on condition that the Christian husband married no other woman. The "monogamous concubinage" tolerated by the Church might be compared to the

morganatic marriages of more modern time valid and legal, but contracted by a husband of higher social rank than his bride, who does not enjoy all his civil honors and rank. The author believes in the Divinity of Our Lord and the irresistible attraction of His Person. The book deals not with mysticism in the Catholic sense, but with the life of the spirit. We miss some great names, v. g. Ignatius Loyola, Alvarez de Paz, the Poor Man of Assisi and St. John of the Cross. J. C. R.

Where Are We Going? By DAVID LLOYD GEORGE. New York: George H. Doran Co. \$3.00.

Lloyd George answers his own question by reprinting several speeches that he has delivered during the last few years. To these he adds a paper on Prohibition and one on Zionism. The speeches plead for peace, indict French policy, allied policy in dealing with the Turk, and the general after-war policy of all of the victor nations. There is a great deal of repetition in this book, and its entire content might have been put into ten pages. The former Premier claims that the world is crazier today than it was in 1914, that governments are spending money on armaments, and there is general suspicion, hatred and a spirit of revenge up and down Europe. Unless the nations get together on a plain business proposition to settle up differences there will be another war shortly that will make the last war look like a skirmish. This is the Lloyd George message. G. C. T.

Miracle et Mystique. La Contemplation Chrétienne. Both by DOM S. LOUISMET, O.S.B. Paris: Téqui.

No book could be more timely than the first mentioned little treatise on the nature of the miracle and of mysticism. Our contemporaries often do not understand what these words really mean. The learned Benedictine after giving the true definition of a miracle, asks what place it holds in the general economy of salvation, and in a special manner in that peculiar sphere of religion called the mystical life. Is the miraculous the sum total, the essence of the mystical life, as many pretend, or is it only an exception, something purely accidental? Difficult questions, but handled with prudence and skill. As Dom Louismet gives the true and traditional definition of the miraculous, so does he with regard to true mysticism. He establishes the fact that true mysticism is not to be found outside the Catholic Church and calls attention to some of the manifestations of false mysticism, such as Jansenism and Quietism. Dom Louismet then shows that all are called to enter upon the mystical life, a startling doctrine, but nevertheless true, if mysticism is to be understood as nothing more than the perfect union of the soul with God.

"La Contemplation Chrétienne" forms a sequel to "Miracle et Mystique." It is a development, simple and full of unction, of the words of the catechism: to know and love God. For contemplation is nothing else but that knowledge and love, full of delight and charm, of which the Saints so often speak. This contemplation, says the writer, is for every Christian, even the humblest. All may attain to it, provided only they truly love God and wish to serve him as He wills. A consoling book, the faithful practise of whose principles will enable us to reach the goal it so clearly points out. J. C. R.

BOOKS AND AUTHORS

Periodicals and Pamphlets.—The November 22 issue of the *Catholic Mind* is entirely devoted to a national question that is of pressing importance to all Catholics, namely, their attitude towards the public schools and to our own parish schools. The main article is by the Rev. James R. Cox, of Pittsburgh, under the title, "Catholics and the Public School." It is a convincing statement of the reasons why Catholics cannot accept for their chil-

dren a school that excludes religion from the classroom. Three other papers in this number study the question from other points of view, and the last paper shows that Catholics in Australia are fighting the same battle for education as their brethren in the United States.—For November, the *Month* offers contributions by a distinguished group of writers. The Editor, Father Keating, opens the number with an article on "The Progress of the Peace Movement." Enid Dinnis charmingly evaluates "The Devotional Poems of Emily Hickey," Father Thurston writes of "A Bacon Mystification Revived" and John Ayscough begins a serial entitled "A Vision of St. Patrick."—A strange tale is that told by Rev. W. W. Whalen in his pamphlet, "The Red Lily of Buchanan Valley" (White Squaw Co., Orrtanna, Pa., 50c). It is partly true and partly fiction but all romantic, relating the struggles and the love of an Irish girl stolen in 1758 by the Indians.—Scholarly modern investigation is doing much to clear away the darkness that is supposed to cover the Middle Ages. A pamphlet, "Knowledge of the Sphericity of the Earth During the Earlier Middle Ages," reprinted from the *Catholic Historical Review*, by Francis S. Betten, S.J., shows by quotation and argument that the educated classes, at least, of the Middle Ages were convinced of the sphericity of the earth.—A fair and reasonable exposition of the case for vivisection is solidly set forth in "A Vindication of Vivisection" (Georgetown University Press). The booklet, now in the second edition, contains a course of lectures delivered by eminent Professors and edited by F. A. Tondorf, S.J.—The well reasoned article, "Church and State in the United States," by Dudley G. Wooten, prepared for "The Catholic Builders of the Nation," has been issued in pamphlet form by the Continental Press, Boston.

The Moderns. VII. William Butler Yeats.—The Nobel Prize annually awarded by the Swedish Academy for the most remarkable literary work *dans le sens d'idéalisme* has this year been given to William Butler Yeats. This is the first time that the honor has been conferred upon an Irishman and the choice of Mr. Yeats is regarded not only as a personal tribute but as a commendation of the entire Celtic renaissance. Mr. Yeats is never considered as standing alone in superb isolation; he has identified himself with a movement and his literary ideals and aspirations have beaten in unison with those of Synge and Lady Gregory and AE. Estimates of Mr. Yeats' poetry and drama are as variable and uneven as his own productions. Of some of his work, there can be no word spoken in dispraise; but in regard to other writings, silence is charity. G. K. Chesterton, writing in AMERICA in 1916, conceded to Mr. Yeats "the first place among poets now writing worthily," and admirably summed him up in a couplet:

The worker of sad silver and pale gold
Who built the seven gates of fairyland.

This latter appreciation is confirmed by Theodore Maynard, in his article in AMERICA in 1920, when he states that "nine tenths of his value is to be found in nothing more substantial than atmosphere." According to Mr. Maynard, in his younger days Yeats was "misty yet dazzling"; but in later years, Yeats abhors anything that is dazzling, and yet "the mists have grown thick and impenetrable about him." Someone has offered the statement that there can be no true Celt who is not Catholic. But Mr. Yeats does not profess this, for he has consistently quested the Celtic spirit and tradition that antedated Christianity. His work has been to idealize the pagan Celt and to this tradition he probably referred in "Per Amica Silentia Lunae" when, after telling how deeply he was affected by the writings of Catholic poets like Claudel and Jammes, he asks "Have not my thoughts run through a like round, though I have not found my tradition in the Catholic Church which was not the church of my childhood, but where the tradition is, as I believe, more universal and more ancient?"

Fiction.—All sorts and conditions of readers will find attractions in the twenty-six specimens selected by Edward J. O'Brien and John Cournos as "The Best British Short Stories of 1923" (Small, Maynard. \$2.00). Walpole, Hutchinson, Kaye-Smith, Aumonier, George, Maugham, Quiller Couch, Liam O'Flaherty and Mary Webb are among those contributing to the list. There is no accounting for taste, even in short stories. Some folks might wonder if these are "best" what must the rejected entries for the prized designation have been like! The bibliographical information for the year is a valuable appendix to the stories reprinted.

The boy seems to have caught the fancy of the novelist of the day. "Young Felix" (Doran. \$2.00), Frank Swinnerton's most pretentious and longest story details the career of Felix Hunter from the cradle to manhood "in the face of the slow march of disastrous circumstance." In the "Anthony Dare" of Archibald Marshall (Dodd, Mead. \$2.00), we have another boy who, by reverse of fortune, finds himself at an early age left to his own resources to carve out a successful future. Both urban and rural England find graphic delineators in these two novels, especially in the latter a field in which Mr. Marshall always entertains and interests his readers.

A touch of braggadocio is in the title and on the blurb of "The Girl from Hollywood" (Macaulay. \$1.90), by Edgar Rice Burroughs. The story itself is not so lurid, though it does tell briefly of some unfilmed scenes of life at Hollywood; the pictures of idyllic life in the country are far more interesting. The whole is rather melodramatic and quite below the standard of the author of "Tarzan"; the possibility of filming his story may have inspired him to write down.

It is not ungracious to venture a prophecy that many a reader who settles himself comfortably in his easy chair to read "Uncanny Stories" (Macmillan. \$2.50), by May Sinclair, will be disappointed. He will get a little of Freud, a little of Coué, a little of Hegel, and a little of Mind Healing; in fact, a little of everything but what he expected, an honest to goodness ghost story. Taken as a whole, and this whole includes a set of painfully executed illustrations, the book is below expectations.

"Novels the girls or grandma can enjoy without a blush" heads a list of books in one of our daily papers. This list will never include "Martha" (Duffield. \$2.00), by Ethel E. Mannin. It is said that the writer is but twenty-two years old, a fact that causes wonderment at her intimate knowledge and too frank exposition of sex. The jacket of the novel predicts that "a writer who can produce such a book at the age of twenty-two should go far"; the reading of the book brings with it the conviction that at twenty-two the writer has already gone too far.

Though there is a great deal of adventure, there is very little art in "The Loving Are The Daring" (Harper. \$2.00), by Holman Day. It is a story of Canada and the Canadian line, with boot-leggers and settlers falling into a formula that works out into a happy ending. The characters could be anybody and the plot is neither original nor absorbing.

Special for Boys.—When Father Finn publishes a new story, every boy, mischievous as well as nice and sedate, knows that something as enjoyable as dessert is waiting for him. "Lord Bountiful" (Benziger. \$1.00), is the name of his latest, and it is as interesting as any of his other books even though it is different. The hero of the story is a plucky, little fellow, and though he is pious he has plenty of adventures. He wins in the end; but he could not fail because he had The Little Flower of Jesus on his side. His family had little of this world's goods, but with her as a benefactor it was rich in the wealth of heaven.—A long time ago, in the seventeenth century, a boy with the lure of far horizons in his veins goes to sea and sails in an honest frigate that falls into the power of certain "gentlemen of adventure." What happened to the lad is told by Charles B. Hawes in "The Dark Frigate" (Atlantic Monthly Press. \$2.00). This is a

splendid sea yarn that will thrill all humdrum folks who "would go aspiring if they dast—but they dasn't."—There is a new story about Indians and the French and English during the French and Indian Wars in the book entitled "Jim Mason, Scout" (Appleton. \$1.75), by Elmer R. Gregor. The leading character, of course, is Jim Mason and he keeps busy scouting, fighting and holding war councils. Jim was present at Braddock's defeat.—It is always interesting to read about a boy who is honest and brave and fearless. W. A. Rogers in "Danny's Partner" (Harper. \$1.75), tells about such a boy and his adventures in company with a battle-scarred veteran of the Civil War whom he met in the shelter of a poorhouse. The love and loyalty of the two friends is often tested amid the perils and dangers of their pioneer journey across the continent.—Even though Oliver Parmenter Jones did have a tremendously long nose and even though his legs were awkward, he had brains and ingenuity enough to become the hero of "Jibby Jones" (Houghton, Mifflin. \$2.00), by Ellis Parker Butler. The Riverbank boys may have had the best part of the old Mississippi River to swim in, but they did not know what excitement meant before Jibby came among them and led them into all sorts of schemes and exploits.

Memoirs and Biography.—Though the records of the World War have been frequently retold, few are the stories written in such a personal and heart-to-heart manner as "The Red Vineyard" (Torch Press. \$2.00), by Rev. B. J. Murdock. The narration of this chaplain's personal experiences from the day he set sail from Canada to his return is more than matter of fact; it is the expression of a soul's meditation, the speaking of a human heart that throbbed in unison with those committed to his pastoral care. The book gives evident proof that the author is not only a master of souls but a master of English as well.—"Wheel Tracks" (Longmans, Green. \$4.00), by E. O. Sommerville and Martin Ross, is a memoir of childhood ripening into womanhood and of womanhood looking back on the scenes and days that have ceased to be. As a portrayal of the manifold incidents and cares of human life it has a charm all its own. As a study of Irish life it is illuminating and inspiring. Perhaps the most living of its many interesting chapters are those that thrill with the music of the hunter's horn.—The heroic figure of Damien always lends itself to a new angle of study. In "Damien and Reform" (Stratford. \$1.50), the Rev. G. J. Donahue sheds new light on "The Apostle of the Lepers" by contrasting his work with that of the modern uplifter backed by the millions of philanthropy. With all the grace of poetry, the author well proves his thesis; but he introduces a certain lack of harmony in his song by the bitterness with which he assails his opponents.—A collection of extracts from the writings and speeches of Theodore Roosevelt, selected and arranged with the purpose of emphasizing the high ideals that permeated his life both in private and in public, has been edited by Hermann Hagedorn in "The Americanism of Theodore Roosevelt" (Houghton, Mifflin. \$2.50). The selections are well grouped under the three headings, "The Background," "The Roosevelt Philosophy" and "The Man in Action." The complete picture, in lines of his own making, shows Roosevelt as a true American, a man of high principle. Such books as this, it is to be hoped, will introduce the Roosevelt spirit into our grown and growing generation.

Sermons and Instructions.—After reading the second series of "Augustinian Sermons" (Blase Benziger Co. \$2.25), by Rev. John A. Whelan, we reverted with approbation to the promise the author made in his Foreword, "If this series will find favor, with the blessing of God, he hopes to bring out more." The series is of value. As a rule, priests are not satisfied with sermon

books; but this is as it should be for printed sermons are not intended to be memory lessons, but are to be used as sources and to suggest ideas of development. In this volume there is matter in abundance, practical, solid and well expounded, with a splendid synopsis prefacing each sermon. It would have been well, however, if Father Whelan had introduced more illustrative material and had made greater use of the rhetorical devices.—The idea of coating serious instructions with the sugar of lively and well-couched conversation is admirably carried out by Rev. C. D. McEnniry, C.S.S.R., in "Father Tim's Talks" Volume IV. (Herder. \$1.00.) "Father Tim," the steady, quick-witted pastor of St. Mary's is a priest well read in his Moral Theology and a master of the art of imparting his knowledge to others. He seems at times, however, to strike a rather pessimistic note, though his confidence in the Providence of God over the spiritual state of his flock is never shaken. Some of his pronouncements and serious warning about the danger of sinning grievously might perhaps be accompanied with fuller explanation. But taking these attractive sketches as they are, Father McEnniry is to be complimented on his powers of colorful, familiar conversation and as a keen observer of human nature.

Foreign Publications.—On the occasion of the fourth centenary of the Exercises of St. Ignatius, Father Alexander Brou, S.J., in France (Paris: Téqui), and Father J. P. Archambault, S.J., in Canada (Quebec: La Vie Nouvelle, 30 sous), have each published a book entitled "Les Exercices Spirituels de Saint Ignace de Loyola." Both give the origin and early history of the Spiritual Exercises in detail. Father Brou makes a thorough psychological study of the Exercises and refutes the myths and false impressions of superficial students, while Father Archambault takes up the practical workings of a retreat, dwelling especially on this work in Canada from the first days of the colony to the present time.—"P. H. Noldin im Urtheile seiner Schüler und Alumnen" (Innsbruck: Rauch.), by F. Hathmeyer, is made up of testimonials of those who knew Father Noldin. The two cardinal principles that characterized this distinguished moralist, educator of priests and ardent apostle of the Sacred Heart were obedience and cheerfulness.—Blessed John Eudes' thoughts and writings on the Sacred Heart as the source of spiritual life is the subject of "Le Sacré Coeur de Jésus" (Paris: Leithieieux), by Rev. J. Gauderon. The book shows the striking parallelism between Blessed John's teachings and the wishes of the Sacred Heart as revealed to St. Margaret Mary. Since the book is theological rather than devotional, its circle of readers is more restricted.—In "Sauvons nos Ames" (Paris: Téqui), Abbe Charles Grimaud has given a fine book of apologetics. Though it is but a collection of anecdotes, it is written with delicate irony, pathos and vividness. The author teaches how we can save our souls in the midst of the varied occupations of everyday life.—"Lettres de Mgr. Séguir" (Paris: Téqui.), by Le Marquis de Séguir are not the least memorable heirlooms to posterity of this remarkable family. The letters appeal primarily by their candor and their delightful tact. The beautiful Christian spirit of this blind priest quite overshadows the martial figure of Marshal de Séguir, and the piety is perhaps more agreeable than the really artistic work of his mother.

Liturgical.—The whole purpose of "Le Bréviaire Expliqué" (Paris: Tequi), of Father Charles Willi, C.S.S.R., is clearly explained by the scriptural motto of the two volumes: "Psallite sapienter." An intelligent reading of the office will be the result of a careful reading of the work. A large part of the first volume is taken up with an introduction that gives the history of the breviary and its composition. The remainder studies the various parts of the daily office. The Psalms are translated from the Vulgate and where there is obscurity in the meaning of the ori-

ginal text, it is carefully, but not too copiously, elucidated by the author. Priests and seminarians will welcome the volumes, which are preceded by letters from Cardinal Van Rossum and the distinguished Redemptorist writer, Father Bouchage.—Priests generally and masters of ceremonies in particular will welcome "Caeremoniale Hebdomadae Maioris" (Turin: Marietti. 18 lire). It is an accurate, clear and concise synopsis of the ceremonies of Holy Week. The book is divided into six parallel columns devoted respectively to the office of celebrant and ministers. Necessary preparations before each ceremony are briefly noted and a number of diagrams given.

Pamphlets.—A most readable addition to convert literature has been issued by the Indian Catholic Truth Society, "Rao Sahib V. Mahadeva Aiyer, a Great Indian Convert," by Rev. L. Lacombe, S.J. Once an orthodox Hindu Brahmin, Mahadeva Aiyer made his submission to the Church and for twenty-eight years labored zealously to bring about the conversion of other young men of his caste to Christianity.—"Bolshevism in Our Schools" (Grand Rapids: F. H. McGough), is a rather lurid title for a most sensible thesis. Father M. V. Kelly, C.S.B., takes one feature of Bolshevism, "handing over the care and education of children to the state" and attempts to show that in a parallel way our parish schools are forced to carry the burden of duties which the parents shirk in the education of the young.—A group of timely booklets has just been issued by The Paulist Press, New York. Rev. John A. Ryan, D.D., offers a thought-provoking discussion on "The Supreme Court and the Minimum Wage," Father Conway, C.S.P., treats of "The Ethics and History of Cremation," and Father Calnan in "To the Unknown God" after showing in what a sad state civilization is, pertinently asks "What do we personally propose to do about it? Shall we sit in silly helplessness till the crash comes?" Of particular interest is "A Novena for Vocations," prepared by Father Ross, C.S.P. We sorely need workers for the good of souls and the use of Father Ross' novena may help much in gaining vocations.

Miscellaneous.—All lovers of the gentle art will welcome "The Book of the Black Bass" (Stewart, Kidd. \$4.50), by James A. Henshall, M.D., as a distinct piscatorial advance. Full of interest for the initiate, it may well be called the last word on the splendid American fish whose name is on the title page; for judging from the thoroughness with which the author views every angle of his subject, nothing pertaining to this funny delight has escaped his vigilance. For the scientific fisherman there is in the beginning an exhaustive family tree of the Black Bass, but real devotees most likely will skip this for the more attractive details which follow. A fortunate fish this to have such an enthusiastic biographer.—W. O. E. Oesterly in "The Sacred Dance" (Macmillan), collects the scanty testimonies of the Old Testament concerning ritual dancing and essays to complete them by appealing not only to psychological inductions but also to analogies drawn from gentile religions. The data presented must needs prove interesting and instructive to those whose studies have to do with corporeal rhythmic movement, its origin, essence, purpose and varieties. There is much, however, that is purely conjectural and subjective. It could not be otherwise, seeing that as regards the greater part of the subject matter treated the voice of history is all but silent.—In a most readable, chatty volume, "A Dash Through Europe" (Oswald. \$2.50), Edmund G. Gress gives his wayside impressions and observations of a hurried trip across the ocean. The volume is well illustrated by photographs taken by the author himself, and contains many stories of his personal experiences. The appendix is of practical value for anyone making the European tour for the first time.

In Lighter Mood.—Hashimura Togo has again taken his pen

in hand to write some more delightful letters, this time to various types of editors such as the one "who print so much news on Sunday that I am still reading on Wedsday night" and he "whose head is fat with rich ideas." Wallace Irwin, in "More Letters of a Japanese Schoolboy" (Putnam), writes as exquisite nonsense as may be found in any book of the year. But it must be regretted that he spoils the charm of the letters by injecting into them remarks on debated current questions. Mr. Dooley knows all about national and international topics, but Hashimura Togo is an authority on Baseballing and Golf Champings and the Etiquette Recipe Book.—Many of the light essays in "As I Was Saying" (Macmillan. \$1.50), by Burgess Johnson have already appeared in the leading magazines. The articles are of current though not of vital interest. The style is thoughtful, unobtrusive and withal entertaining. Mr. Johnson also has the faculty of talking nonsense sensibly and with a purpose.—The creator of the Goops, Gelett Burgess, turns his irony against the nearly grown-ups in "Ain't Angie Awful" (Dorrance.) The sad story of Angie runs from her sixteenth year to her utter insanity. Though she quested and sought one "she didn't have a single husband." Still, as the author says: "No man could make a monkey of Angie; she hadn't enough brains. And besides, monkeys, like poets, are born, not made." It may be ungracious, but one wonders whether Angie is to be considered a type of the flapper generation. The utter incongruity of the story, however, and the extravagant illustrations by Rea Irvin will, at least, furnish distraction.

Poetry.—Fannie Sterns Davis in "The Ancient Beautiful Things" (Macmillan. \$1.00), upholds the reputation for artistic craftsmanship and delicate feeling that she established by her earlier works. Sometimes, however, inspiration fails her and she trudges along in the commonplace. Her little poem called "Quaint" is in her better style.

It is quaint to scuttle home
For three drops of rain
Lest, like painters' houses,
We catch a weather-stain.

It is quaint to be afraid
Of freezing ugly toes
To hide in furry luxury
A thing like a nose.

When you think that we shall lie
Tight in the ground
Fifty years—a hundred years—
And till the stars turn round.

Not abashed by glacial floods
Nor frost that cleaves all stones—
It is quaint to take such care
Of our skin and bones.

It may be questioned, in general, whether tragedy can be adequately portrayed in a long narrative poem and whether it is not better to use the medium of the prose novel or the drama. But the story which Alice Brown tells in her long poem, "Ellen Prior" (Macmillan. \$1.50), would surely lose some of its pathos and most of its beauty in any other than in the form in which she fixes it. With exquisite charm of verse and figure, the poem portrays the grimness and harshness of the life of a New England farmer, the sweetness and tenderness of his women, and the poison that overflowed into their midst from the city. The narrative imaginatively combines the realism of the soil with lofty flights of fancy.

Education

France Returns to Jesuit Education

TWENTY years ago, France introduced into its secondary education, says M. Léon Bérard, French Minister of Education, "a system of early elective choices and of splitting of the classes into four parallel sections." That date was a little later than the time Dr. Charles W. Eliot, then President of Harvard, published his famous article on unlimited electivism, urging that every subject could give culture. Whether there was any connection between Dr. Eliot's theories and the French program of the time, does not appear, but October 1, 1923, witnessed in France the complete rejection of unlimited electivism and a return to the prescribed curriculum. Dr. Eliot stated that only a revelation from on high could justify such prescriptions. M. Léon Bérard and the President of the French Republic, however, appeal only to experience and reason. The new program of France is styled approvingly by M. Reinach, the distinguished scholar, as a return to Jesuit methods. "They," he says, "were above all practical, and they rightly looked to Latin and Greek as a means of forming the intellect and developing moral ideas." M. Reinach is correct. The reform of M. Bérard is decidedly a "Second Spring" for traditional systems, among which the *Ratio Studiorum* of the Jesuits is prominent. In three points especially the French program adopts essential characteristics of the Jesuit system: in the prescribed course for all, in the unity and subordination of means, and in the aim of secondary education.

"All pupils, after elementary primary study, follow the same course of study during the first four years." Latin is required of all pupils alike for four years and Greek for two. No one is eligible for a degree without passing a written test in Latin and in Greek at the end of what we should call high school, although French elementary is possibly two years shorter than our primary. All traditional education, including the Jesuit system, prescribed a general course for all, permitting election only at the university stage. The parallel courses of modern electivism are abolished in France after twenty years test. When the student enters what we should call the first year at college, he is permitted three courses. He may continue to take Greek, and he is to be "rewarded with special advantages if he does," or he may substitute a modern language and advanced French for Greek, or he may finally drop both Latin and Greek for modern languages and advanced French. In the sciences, that is, history, geography, one modern language, mathematics, natural sciences, drawing, the same course is prescribed for all through six years. Here we have assuredly a full and complete break with electivism, and if we omit the single slight election reluctantly permitted after four years, the French system is the Jesuit system of the *Ratio Studiorum*.

More remarkable even than the return to prescribed course is the rejection of the departmental system, and

the restoration of the class system in the teaching of the major subjects of the course. The "New School Order of Prussia," 1901, advocated the class-teacher "who should teach as many subjects as possible" ("Jesuit Education," Schwickerath, p. 443.) Germany came back to class teachers after years of experimenting and France now after twenty years does the same. There will be, says M. Bérard, "unification of literary instruction, because the same master will teach French, Latin and Greek." Unity of studies is also insured by having literature as a major subject and by having all other subjects subordinated.

Prescribed courses, abolishing of the departmental system! "This is a portent worthy of a cry"; Newman might repeat, "this is a miracle in the educational order." After these great changes, we have in the French program a complete rejection of another hobby of our day. Vocationalism goes with electivism and departmentalism. M. Bérard rejects the attempts of such as Dr. Eliot who set up practical subjects as a means of general culture. To allow "a kind of schooling whose original object was to prepare boys for practical careers, to be raised to the level of the classical section," is, says M. Bérard, "an error which is opposed to every true conception of culture." "A complete scientific culture can be obtained only at a later stage of intellectual development." In a word, the art of literature, composition in Latin and Greek, is required of every baccalaureate. The report of the French Minister of Education expresses everywhere and justifies the purpose of the Jesuit methods, which kept literature as the chief subject and forbade the teaching of literature as science or history or erudition, and enjoined its teaching as composition, that is, as an art.

The program we have been discussing is for those who are to receive a higher education leading to degrees. The French system has, after primary education, technical schools and an advanced primary, where students who do not go further, are trained for direct entrance into industry and business. M. Bérard would agree with Newman's "Idea of a University" in calling this drilling in a particular industry "training" rather than "education." For this latter, M. Bérard wants "the slow action of a prolonged and disinterested course of study," independent of specialties, "in the divers creations of the mind." He would not agree with Dr. Eliot in thinking that creations of the hand can give an education of the mind. Partisans of such a method are claiming, he says, "in the face of all experience that this practical training can be set up as a means of general culture."

The general culture of the classics does not consist in "elegance and superficial charm," but "in solidity and moderation of judgment," in "the development of an analytical spirit and of vigorous, precise and clear reasoning powers." Parallel, multiple, co-ordinate courses produce only confusion. "Concurrent powers" seem to have been found in France as well as in a certain other country,

to run well only on paper. Unity is the greatest of all artistic qualities; it is a necessity of the mind; it is the mind's great delight. "Logical procession," "simplicity and coherence of plan," "equilibrium between literary and scientific studies," subordination rather than co-ordination, these are the ideals of the new French program; they are the ideals of the *Ratio Studiorum*; they establish unity of system and result in a "harmonious literary and scientific culture."

The upholders of traditional education against the persuasiveness of fads and fashions and even of mistaken zeal, should take heart. The whole educational world will come back as France has done to the truth and their faith will be justified. The Report of M. Léon Bérard, Minister of Public Instruction, published by the American Classical League, Princeton, N. J., gives with his program excellent reasons for going on with the classics and with the time-honored and correct way of teaching them.

FRANCIS P. DONNELLY, S.J.

Sociology

Child Labor and the States

THE senior Mr. Weller, as will be recalled, was firmly convinced that in all the realm of England there was but one court, the Old Bailey, and but one argument acceptable to His Majesty's judges, the same being the establishment of an alibi. It has sometimes occurred to me that an equally renowned gentleman in our own day and country, Mr. Samuel Gompers, labors under a similarly restricted view. He talks at times as though the only "court" in all the United States were the Supreme Court, and Congress the sole body competent to enact legislation. Of the States, their rights and obligations, he seems never to have heard.

Some months ago, at the time of the annual convention of the American Federation of Labor, Mr. Gompers chose to unbosom himself of a variety of sentiments touching upon the iniquity of the "courts" in refusing to sustain the Federal child-labor law. "Child life in this country," he protested, "must be considered at all hazards. To say that the Constitution of the United States is impotent to protect the children is begging the question." Then followed this criticism of the "courts," by which he meant the Federal and, in particular, the Supreme Court of the United States:

The courts have declared that laws which were passed by Congress, upon the demand of the people, to protect minors from undue exploitation, are void. That the people, through their representatives, cannot pass a law to protect the child life of our time, is to lay the greatest indictment against our competency.

The simplest answer to this blast is the fact that the people not only can pass laws against child labor, but that they have done so, and that they are continually expanding this legislation, so that almost every year is marked by some new and more severe restriction upon the evil. Any student who will approach the case with an open mind can

readily find satisfying evidence for the truth of this assertion. It is also true, of course, that every Federal law against child labor has been rejected by the Supreme Court for the very simple reason that it has been found in conflict with plain provisions of the Constitution. Were the Supreme Court to bow to the "demand of the people," as Mr. Gompers quite plainly thinks that it should, or to accept any and every law simply because it had been "passed by Congress," instead of judging all cases coming within its purview according to the supreme law of the land, there would very soon be no Constitution to which Mr. Gompers or anybody else, could pathetically appeal, as the final guarantee of his political liberties.

To students, these truths are ancient, but it so happened that Mr. Gompers' speech fell under the eyes of Mr. T. J. Norton of Chicago. Mr. Norton is a student of the Constitution, and the author of a deservedly popular text, "The Constitution of the United States: Its Sources and Its Applications." Hence he had no trouble in showing, in a communication published in the *Chicago Tribune*, that the venerable Mr. Gompers did not know what he was talking about when he claimed that, through the action of the Supreme Court, the people of the United States had been deprived of their power to control child labor through appropriate legislation. "The Supreme Court," wrote Mr. Norton, "upheld the child-labor law of Illinois, passed twenty years ago, and, of course, it will uphold any child-labor law of any State," provided, as is plain, that it violates neither the State nor the Federal Constitution. In point of fact, so far from being restricted by the Supreme Court, or any other court, the people of the respective States have been acting in the premises for years.

As the leaflets, pamphlets and books, issued in increasing number by various philanthropic societies intent upon the enactment of a Federal law, or the adoption of another amendment to the Constitution, tell nothing, as a rule, either of the steady decrease of child labor in the United States, or of the fundamental fact that under the Constitution, the regulation of child labor falls within the powers to the respective States, a brief analysis of Mr. Norton's letter, may come to some with the charm of novelty.

Taking the reports of the Department of Labor from 1910 to 1920, Mr. Norton showed that during this period the respective States (1) strengthened "in at least one-half their number" existing laws, fixing the minimum age, (2) reduced the number of child-workers by raising educational and other requirements as conditions of employment, (3) increased the eight-hour day limit for children under sixteen, from seven to twenty-eight States, (4) forbade night work in sixteen new instances, leaving only seven States without this prohibition, (5) increased legislative and administrative action to make these regulations effective, (6) raised, generally, the standards of compulsory education, so that fewer children can be out of

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school, (7) reduced the number of children employed in the mines by about sixty per cent, while the general employment increased thirteen per cent, (8) decreased the number of children in textile-mills 29.9 per cent, while general employment increased 75.9 per cent, (9) reduced the number in cotton-mills 46.1 per cent, while general employment increased 101.9 per cent. "Is it not clear," queries Mr. Norton, after citing these details, "that the States have been attending to their own affairs—and this is the States' affair exclusively—with remarkable fidelity?"

In view of the fact that the Supreme Court of the United States has sustained child-labor legislation passed by a State legislature, where such a law should be passed, and where *only* such a law can be constitutionally passed, the statement of Mr. Gompers that "the people through their representatives, "cannot pass a law to protect the child life of our time" is absolutely false.

This reply should effectively dispose of Mr. Gompers, although it is likely that this versatile gentleman does not care to be taken with too much seriousness. More to the point, it shows that the real field for the various societies intent upon decreasing child labor is not Washington, but the States.

PAUL L. BLAKELY, S.J.

Note and Comment

Finland Receives
a Catholic Bishop

A NOTEWORTHY event in contemporary Catholic annals is the recent consecration of the first Bishop of its own that Finland has had since the Northern Reformation. The dignity was conferred upon Mgr. Buckx, who now is Titular Bishop of Dolich and Vicar Apostolic of Finland. The consecration itself was performed at Helsingfors by Cardinal Van Rossum, with the Bishops of Norway, Sweden and Denmark in attendance. The assistants of Cardinal Van Rossum were the Vicars Apostolic of Norway and Sweden. Representatives of the Finnish Government and professors of the University of Helsingfors did honor to the occasion.

Missouri Province
Student Enrolment

A REFRESHING picture of the growth of Catholic education in the United States is offered us in the official figures of the enrolment of students in the Missouri Province of the Society of Jesus. This is but one of the four Jesuit Provinces in the country. The total number of college and high-school students in the various educational institutions of this Province is 19,932. The increase over last year is 1,987. Two of its universities have passed the 4,000 mark: Marquette University, Milwaukee, with a total of 4,353, and Loyola University, with 4,256, in their college and high-school departments. St. Louis University has 3,364 students; while the Jesuit institutions at Detroit, Omaha and Cincinnati have respectively 1,889, 1,854 and 1,512. The other schools of the Province are in general proportionately well attended. The aggregate number of the students working for their B.A.

degree in the arts department of the college proper, is over 3,000. Catholics are evidently fast learning to appreciate the value of a Catholic higher education. It is a highly hopeful outlook and speaks well for our Catholic institutions themselves.

Death of
Father Middleton

A LINK with the past generation, and a keen and industrious worker for the preservation of Catholic America's historical records, disappears, in the death on November 19, of the Rev. Thomas C. Middleton, O.S.A. Born, March 30, 1842, at Chestnut Hill, Penn., he joined the Augustinians more than sixty years ago. He held a number of important offices in that Order and his name for years has been associated with Villanova College. He was the first President of the American Catholic Historical Society and editor for a long period of its *Records*, during which he contributed many valuable historical papers to its pages and to the *American Catholic Quarterly* and other periodicals. His research work on the list of our Catholic publications established the standard in regard to the details of that most interesting chapter of our literary accomplishments.

Catholic University
for the Netherlands

THE latest issue of the Flemish *Vlaanderen* that has just reached us contains an enthusiastic description of the magnificent opening ceremonies of the new Catholic University of Nijmegen in Holland. The bells in all the steeples of the city and country round, rang out simultaneously to announce the glad tidings to every citizen. An annual subsidy of 15,000 florins had previously been secured from the municipality for the new institution which now will be the Catholic University of the Netherlands. Among the thirty-two professors whose names were announced some time ago are four Dominicans, four Jesuits, one Franciscan and one Carmelite. The Catholics of Holland have realized at last their great ambition, and the extraordinary assembly of high ecclesiastical dignitaries gathered for the opening of this new center of Catholic truth shows how close the project had long been to the heart of the Church. The Catholics of America are proud of their sturdy fellow-Catholics of Holland.

Catholic Centers
for Young Men

THE recent meeting in Cincinnati at the Fenwick Club to continue the organization of the Catholic Young Men's Association was very well attended and gives promise of a new impulse to the necessary work of promoting Catholic centers for young men. Representatives from twenty-four cities were present, some of them delegated by their Bishop, others sent by Catholic organizations for young men, and still others coming from existing

centers or from those in process of erection. Resolutions were passed respectfully suggesting to the Bishops the appointment of diocesan directors, creating a committee to raise and administer a publicity fund and approving a plan of national organization by which individual centers shall be self-supported and self-governing and the national body shall raise its own budget. The presidents of the two largest unions of Catholic young men represented their respective organizations.

Masonic Commander Ousted
for Klan Activities

AN interesting item of Masonic news is sent from Washington by the Jewish Telegraphic Agency. It reports the enforced resignation, in the highest circles of the American Masonic Organization, of Judge George Fleming Moore, past Grand Commander of the Supreme Council, thirty-third and last degree of Scottish Rite Masonry, Southern Jurisdiction. The grounds given were his activities in linking the Ku Klux Klan with the Masonic Order. The J. T. A. says:

The resignation became known at the annual assembly of the Supreme Council, which has just concluded its sessions. It was brought to the attention of the body that since the last assembly a Masonic paper edited by Judge Moore, the *Fellowship Forum*, published in Washington, has become a semi-official organ of the Klan, many articles having appeared there lauding the masked organization. Judge Moore, it is understood, was severely denounced by members of the Supreme Council for lending the Masonic organization to furthering the aims of the Klan, and he found so little sympathy from his colleagues that he was obliged to submit his resignation, which was accepted, despite his previous exalted position in the Order. This virtually retired Judge Moore in disgrace, an almost unparalleled incident in high Masonic circles, which are exceptionally free from internal dissension.

The Masonic jurisdiction to which Judge Moore belonged includes practically the entire South. This action does not, of course, imply any abatement of the Masonic war on our Catholic schools.

Coronado Company Loses
Famous Labor Suit

THE Coronado Coal Company has finally, after many and various adventures, lost its suit to mulct the United Mine Workers of America of \$2,222,000 damages, which it was claimed the Company had sustained because of property destruction in the Hartford Valley coal strike of 1914. In the first trial the lower courts awarded the Company \$700,000 damages. Last year the United States Supreme Court reversed the verdict on the ground that the Company had failed to establish jurisdiction under the Sherman act and a new trial was ordered. In directing the present verdict Federal Judge John C. Pollock declared that the Company "must establish that everyone against whom they ask a verdict knowingly participated in what occurred." It must be established, "not only that property was lost through the conspiracy, but that the conspiracy was formed for the direct purpose of monopolizing inter-State commerce" for union-mined coal and to inter-

fere with inter-State commerce in non-union coal. Judge Pollock denied that this had been established and also that as a national union the United Mine Workers are bound by the activities of individual members of the organization. So the famous controversy, involving important principles, has at last been definitely decided in favor of the mine workers.

Russian Catholics
and the Orthodox

FROM a Petrograd letter, written by two Russian convert girls, teachers by profession, who both are spiritual daughters of the martyred Mgr. Budkiewicz, we are able to offer our readers the following intimate account of Russian conditions as they affect religion:

We want to tell you all, since we are sending this letter through safe hands.

The Christless campaign here is somewhat modified now. They seem to realize that it will not pay. But they are devising means much more dangerous, namely, films. You must have heard about it. Well, in our school, children were ordered to attend "movies" twice a week in lieu of evening classes. They went once, and came back disgusted, and next time asked us whether they should go, as they did not like to see "God's house mocked on the screen." We had but one answer to give them, and the result was a terrible row with the higher authorities, and we were all reported as being "tainted with pernicious religious ideas." We understand that in other schools, especially in Moscow, things are worse.

So much for the school affairs. Now the University. It is deplorable. Nothing but meetings and resolutions and reforms, etc., but very little work and no research and no study. The best men are gone, the "humanities" are banned.

Regarding the Church we can not do much. We try to keep the October devotions in private, but cannot keep the churches open every day, besides we do not think it wise to waste our strength on more or less minor matters. It looks as if grave things were at issue.

All the Orthodox churches of Petrograd are in the hands of the Red clergy. This is the latest production. Somewhat different from the New Church. Still more broad-minded and less Christian. However, this is off the point. What is important is the attitude of the old Orthodox towards this new creation. They do not attend the Red service, but neither do they go to the thousands of sects. They come and crowd the three Catholic churches of Petrograd every Sunday. They are silent. They do not come to us and we do not ask them any questions. Besides, even if things were pushed on, there are hardly any priests to give them adequate instruction. But it is significant how these people argue. We heard them once or twice. They feel "Christ and His peace" when coming to our altars. You should see their wistful, sad faces as they watch the communicants at the altar rails. You would understand. These are all good, pious Orthodox who love their Church still very deeply and whose hearts are simply rent at her decay and ruin. We only wish they would come to us and ask for help. But they do not as yet. They simply attend the services, and have learned to sing the *Tantum Ergo* and the *O Salutaris Hostia*, and we feel that their presence in our churches is not the presence of aliens. Pray for them.

The writers of the above letter are familiar with the Catholic life of both Petrograd and Moscow. Personal interests no longer exist for them, they write. "We can only pray in our poor way for the Orthodox." May God grant help!